The
# CHRISTIAN CENTURY
*Published Weekly*

## Apply the Neutrality Law!

*An Editorial*

## An Ecumenical Voice

*An Interpretation of the Oxford Conference*

By Charles Clayton Morrison

## The Message of Judaism

By Ferdinand M. Isserman

## Sunday Morning in Trailer Town

By Marcus Bach

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## In This Issue

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MARCUS BACH

is on the faculty of the University of Iowa. He has contributed to these pages a number of sketches about remarkable religious communities—as, for example, a Trappist monastery and a village of the Pentitentes. His story about two small town churches which contemplated union, "Holy Merger," became the basis of Mr. Bach's play under the same title, which was recently awarded the Charles Sergel Playwriting Contest Award.

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as a member of the staff of the Institute of Social and Religious Research in New York conducted a study which resulted in the volume, *Church Union in Canada.* He is now associated with the work of the central office of the United Church of Canada.

CHARLES W. IGLEHART

will be The Christian Century correspondent in Japan during the next year, when Mr. T. T. Brumbaugh will be in America. He is a district superintendent of the Japan Methodist Church and the vice president of the National Christian Council of Japan.


# The CHRISTIAN CENTURY

August 11, 1937

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## Calendar of Coming Events

July 31-Aug. 16. Interdenominational General Conference, Northfield, Mass.
Aug. 2-14. Western New York Summer School, Silver Lake, N. Y.
Aug. 3-18. World Conference on Faith and Order, Edinburgh, Scotland.
Aug. 4-11. School of Jewish Missions, Winona Lake, Ind.
Aug. 7-11. Youth's Temperance Council Encampment, Camp Washinga, Junction City, Kan.
Aug. 7-13. Women's Conference, Rumney, N. H.
Aug. 7-20. Canadian Institute on Economics and Politics, Geneva Park, Lake Couchiching, Ontario, Can.
Aug. 7-21. Congressional Conference, Isle of Shoals, Mass.
Aug. 7-Sept. 4. Vermont School of the Amateur Theater, Morrisville, Vt.
Aug. 9-14. Youth's Temperance Council Encampment, Mt. Hermon, Calif.
Aug. 9-16. Collegeville Epworth League Institute, Collegeville, Pa.
Aug. 9-16. Disciples of Christ Young People's Conference, Seabeck, Wash.
Aug. 10-13. Home and Foreign Missions Conference, Ocean Grove, N. J.
Aug. 11-22. Bible Conference, Winona Lake, Ind.
Aug. 11-22. Youth Conference, Winona Lake, Ind.
Aug. 13. Interdenominational General Conference Centenary, Northfield, Mass.
Aug. 14-29. Deeper Life Conference, Rumney, N. H.
Aug. 15-20. Conference on Evangelism, Ocean Grove, N. J.
Aug. 15-21. Institute of World Missions, Chautauqua, N. Y.
Aug. 16-22. Central Division Epworth League Institute, Lakeside, O.
Aug. 16-23. Pocono Epworth League Institute, Blairstown, N. J.
Aug. 16-23. Congregational Young People's Conference, Seabeck, Wash.
Aug. 16-23. Christian Endeavor State Conference, Northfield, Mass.
Aug. 16-28. School of Sacred Music, Winona Lake, Ind.
Aug. 18-20. Youth's Temperance Council Encampment, Spiceland, Ind.
Aug. 21-28. General Conference, Rumney, N. H.
Aug. 23-28. Brethren National Conference, Winona Lake, Ind.
Aug. 23-29. Iowa Yearly Meeting of Friends, Oskaloosa, Ia.
Aug. 25-29. Eel River Christian Conference, Winona Lake, Ind.
Aug. 27-Sept. 6. Campmeeting, Ocean Grove, N. J.; Bishop Arthur J. Moore and Dr. Robert G. Lee, speakers.
Aug. 28, 29. Youth's Temperance Council Encampment, Madison College, Tenn.
Aug. 29-Sept. 3. Institute of Human Relations, Williams College, Williamstown, Mass.
Aug. 29-Sept. 3. Southern New York Summer School, Camp Sloane, Millerton, N. Y.
Aug. 29-Sept. 5. St. Joseph United Brethren Conference, Winona Lake, Ind.
Aug. 30-Sept. 3. Youth's Temperance Council Encampment, Jackson Mills Camp, W. Va.
Aug. 31. Interdenominational Civic Federation of Washington, Seattle, Wash.
Sept. 1-7. Friends World Conference, Swarthmore and Haverford colleges, Swarthmore and Haverford, Pa.
Sept. 6-9. Baptist State Pastor's Retreat, Burton, Wash.
Sept. 14. Methodist Episcopal Iowa-Des Moines Conference, Newton, Ia.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
# CHRISTIAN CENTURY
Undenominational

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## EDITORIAL

A FULL-FLEDGED war is being fought in the Far East. All hope for composition of the issues between Japan and China seems to have been abandoned. During the past week Japan thoroughly shook up her war machine, transferring thousands of officers to new commands and preparing five more divisions for immediate transportation to China. At the same time, the well-trained divisions of Generalissimo Chiang Kai-shek continued to move northward toward the present battle area, while both General and Madame Chiang addressed appeals for support to the Chinese nation. The war area at present extends almost a hundred miles from the port of Taku to a point west of Peiping, but the principal fighting of the past week took place in and about Tientsin. In that city troops commanded by General Feng Yü-hsiang are reported to have captured important railway centers after a surprise attack. The Japanese retaliated with bombardment of the Chinese city by artillery and from the air; much the same destruction seems to have been meted out to the homes of the civilian population as was visited on the Chapei quarter of Shanghai in 1932. Meanwhile, the gravity of the situation has been emphasized by the sharp interchange of notes between Moscow and Tokyo which followed the looting of the Russian consulate-general in Tientsin.

### War Spreads In China

### Spanish Government Stops Latest Rebel Drive

GENERAL FRANCO'S counter-offensive against the Spanish government's forces west of Madrid has apparently been halted. The rebel attack recaptured the village of Brunete, but it was not able to develop into a major threat against Madrid itself. Thus a stalemate is again established after the bloodiest campaign of the civil war, with government troops left holding a considerable portion of the ground gained during the opening stages of the drive which they launched on July 5. Neither side can be said to have gained any important advantage from this most recent fighting; both have suffered heavy losses. Now, as happens after every important operation in the Spanish fighting, the military experts are opening their grisly postmortem. Spain is so generally regarded as primarily a dress rehearsal for a coming war that these after-the-battle "interpretations" by military attaches and newspaper military experts are given almost more attention than the battles themselves. In the case of the Brunete campaign the opinion of experts seems to be: (1) In so far as the war in Spain itself is concerned, this largest battle has been principally important as providing proof of the effectiveness of the young Spanish aviators trained in Moscow and of the ability of General Franco to fight a major battle without using Italian infantry; (2) in so far as the military art in general is concerned, this battle has proved the ability of masses of airplanes to break the morale of ground troops even when they do not hold command of the air. And Captain Liddell Hart will undoubtedly claim that the outcome of Brunete proves his contention (in a chapter in his forthcoming book, *Europe in Arms)* that the defense remains so strong in modern warfare that almost the only successful offensives are those which develop as counter-offensives.

### New York Opens Hot Mayoral Campaign

IT SEEMS to be the fashion in most of the daily press to comment on the "confusion" of New York's mayoral campaign. Editorial writers profess amazement at the sight of Al Smith managing the campaign of Dr. Royal S. Copeland, Democratic senator from New York, to obtain the Republican as well as the Democratic nomination. They seem to be equally surprised to find Mayor LaGuardia, elected four years ago as a Republican, now being fought by most of the city's Republican leaders. But this is not "confusion." Rather, it is clarity. Such developments throw an almost blinding light on the essential insincerity of ordinary party politics, and show that the allegiances which really count are those which men bear to social systems rather than to party designations. Former Governor Smith is quite ready to split his own Tammany organization and enter his candidate under the Republican label if by so doing he can defeat LaGuardia. And the old line Re-

publicans would much rather swallow a candidate picked by Al Smith and the late Tammany chieftain, James J. Dooling, than help Mayor LaGuardia to four more years in office. The reason is not difficult to discern. Mr. LaGuardia has been a reform mayor. He has not been a perfect mayor, but he has been a good one—a far better one than New York has known for a long, long time. He has reduced graft to a minimum; he has given the people of the city a full dollar's worth of service for every dollar of taxes collected. More than that, and more importantly, he has been a "labor" mayor, a "New Deal" mayor, a "radical" mayor. In none of these roles has he actually done anything of a revolutionary nature, but he has shown himself sufficiently independent and receptive to progressive political ideas for the conservative business and political interests in his city to have grown afraid of what he might do, given four more years in office. As a result, they show that, without regard to party affiliations, they would rather vote for a puppet—and a Hearst puppet, at that—than to support a vigorous and effective candidate who may prove unsafe for ancient vested interests.

## Serbs Riot Over Concordat

SUCH RIOTS as have rocked Belgrade following the ratification of Yugoslavia's concordat with the Vatican emphasize anew the precarious nature of such political stability as exists in the Balkans. They also illustrate anew the historic proclivity of the Roman Catholic Church to fish in troubled waters. Ever since the kingdom of the Serbs, Croats and Slovenes was established after the World War the principal end of Yugoslavian statesmanship has been to make just enough concessions to the two latter peoples, incorporated from the old Hapsburg empire, to keep them from revolting, while not giving them enough advantages to produce an explosion among the Serbs. King Alexander tried to perform this feat by means of an iron-hand-in-a-not-so-velvet-glove dictatorship. For a time he got along fairly well, but the end was his assassination. Prince Paul, the present regent, has followed a more conciliatory policy, and with somewhat better success. One of the devices for wooing Croatian loyalty which Prince Paul inherited from the murdered Alexander was a concordat with the Vatican which would give the Roman Catholic Church a status in Yugoslavia at least equal to that of the established Orthodox Church. (Orthodox churchmen insist that it grants the Roman Catholic Church rights and privileges which even the established church does not possess.) Strangely enough, when the concordat came up for ratification in the Skupshtina—the lower house of the Yugoslav parliament—last month, the government which pushed it through by the narrow margin of 162 to 124 votes was a Serb government, made up predominantly of Orthodox church members, and opposed by the Roman Catholic Croats. Ratification of the concordat has been followed by excommunication of all the Orthodox members of the cabinet and all the Orthodox members of parliament who voted for the bill. And the rioting is likely to go on for some time. For a full account of the many factors which have operated to induce the Yugoslavian government to take a step fraught with so much internal peril, we must await reports directly from Belgrade. Meanwhile, the world at large is being shown that here is another part of Europe in which what is called religion is essentially politics. And it sees likewise the readiness of Rome to seize a political advantage even when by so doing it endangers the whole political and social order within a nation.

## Training High School Boys for the Navy

PRESIDENT ROOSEVELT announces that he has worked out a plan whereby the naval reserve will be built up from students in colleges and high schools. This is not, the President asserts, part of a preparedness campaign; it is rather to be regarded as a permanent method of navy recruiting. Details of the plan are lacking, although these are reported to have been worked out between the President and the ranking admirals in Washington. But a free training—including board, room, clothing and transportation—will be provided, stretching over two years, with much of the work concentrated in the summer. Boys as young as sixteen will be eligible for enlistment. What is contemplated, it would appear, is an extension of the R.O.T.C. idea to draw reserve naval personnel from high schools as well as colleges. The extent of the recruiting scheme, as the President envisages it, is suggested by his remark that it is intended to forestall recurrence of what happened in World War days, when the navy had to enlist 350,000 officers and men. Since Mr. Roosevelt has never disguised his enthusiasm for a mighty navy, this plan to push another branch of the nation's armed forces into its school system may be regarded as coming naturally from him. But surely he knows that large numbers of educators hold that the R.O.T.C. has contributed nothing of value, either to American education or to the American army. And we believe that he will presently discover that a large part of the public has no enthusiasm for this newest extension of the militarizing process within the educational system.

## Another Diehard Tory Landmark Gone

THE LONDON MORNING POST has been sold to Lord Camrose, one of the "press lords" of England. The sale is expected to mark the paper's end; it is predicted that a daily which had been published longer than any other in Great Britain will be absorbed in the *Daily Telegraph*. What significance for the American public, it may be asked, has such a newspaper death in London? The fact that Mr. Hearst found it the part of wisdom to divest himself of another newspaper last week—this time by leasing his *Washington Times* to Mrs. Eleanor Patterson—may conceivably be of importance to the nation at large. But why call attention to the fate which befalls a paper in England? Well, perhaps the passing of the *Morning Post* may not be as indicative of a changing world as we would like to believe. Perhaps the London paper merely died of old age. But we interpret the event differently. The London *Morning Post* has been throughout its modern history the voice of England's tories. It has never equivocated, it has never retreated, and it *has* been heard. Its reportorial staff has been of high caliber; its hard-hitting editorial

page has been brilliantly written. But it has championed a diehard tory point of view which has insisted that British policy should remain, both in domestic and in foreign affairs, essentially what it was in the days of Wellington. It has fought every extension of social legislation at home; it has known no limits in its vituperation of the policy adopted even by conservative governments to deal with Ireland and India. Old-fashioned imperialism abroad and hard-boiled industrial *laissez faire* at home—this has been the platform of the *Morning Post*. Yet in a nation where geographical limitations offer every London paper the entire country for a constituency, circulation has fallen away from this brilliantly edited apostle of reaction until it could no longer survive. Disquieting signs aplenty are not lacking today throughout the English-speaking world. But the death of the *Morning Post* suggests that even conservatism among Anglo-Saxons can no longer be as militantly reactionary as it once was. Diehard toryism dies hard, but it dies.

## Georgia Adopts a Dangerous Method Of Fighting Communism

GOVERNOR RIVERS of Georgia evidently believes he has found a better way to fight the influence of communism in his state than by trying to put its leaders on the chain-gang—or perhaps the new strategy is merely to supplement the old. However that may be, the governor, according to a N.C.J.C. news service dispatch, has proposed to the state board of education that eight hundred thousand copies of the Bible be purchased by the state, one of them to be presented to every school child from the first grade through the high school. What is more, "every member of the ten-man board arose and endorsed 100 per cent the suggestion and motion of the governor"—and presumably some publishing house has already received what must be a juicy order even for a Bible publishing firm. "The growth of communism is a menace we of Georgia have got to watch," the governor said, "and the best weapon with which to combat it is the Bible." It is fair to assume that the governor, along with most other citizens, has never read the Bible. But one of his better informed advisers—there is one minister on the board of education—should suggest to him the advisability of publishing a special Georgian edition. By all means the passage in Acts about the early Christians having "all things in common" should be corrected and the words of the prophets and Jesus should be carefully scrutinized. Meantime, without any question the announcement of this campaign has struck fear to the hearts of Georgia's communist hosts. What chance will they have of winning from their allegiance to a capitalist economic order a generation reared on the doctrine that all men are equally children of God and equally heirs of his benefits?

## Dr. Zoellner, Apostle of Conciliation, Dies

IN THE absence of information as to the cause of the death last week of Dr. Wilhelm Zöllner in Düsseldorf, Germany, it is not unnatural that he is being spoken of as another casualty of the nazi war against the church. In any case, disappointment at having failed in his earnest effort to resolve the conflict may well have hastened that event. Dr. Zöllner, it will be remembered, was called into the service of the state in October 1925 by Dr. Kerrl, the minister of church affairs. He was made chairman of the "National Committee," a body set up to bring peace among the various sections of German Protestantism as well as between the churches generally and the government. He was chosen not only because he was known to favor a policy of conciliation (Dr. Zöllner's position was that it was better to work with the government even though at the cost of some compromise than in effect to withdraw the church's influence from the determination of national policy), but quite as much because he possessed the esteem and confidence of the great body of German churchmen. His very connection with Kerrl's scheme seemed to guarantee its good faith. The Confessional leaders, however, refused to be deceived, and after months of effort, Dr. Zöllner was forced to face the bitter fact that he had been used as a pawn in a game having as its objective nothing less than the complete subjection of the German church to state control. He resigned in February of this year. His break with the government was the more tragic because he tried so hard to avoid it, and for the same reason is the more significant. It represents the failure of the policy of conciliation; the German government is not asking the church for cooperation but for surrender.

# Apply the Neutrality Law!

WHY does President Roosevelt delay in applying the neutrality law to the war in China? What makes the administration so loath to do what an overwhelming majority of the American people feel that it should do, and at once? The law which was enacted only a few months ago was designed to govern American policy in precisely such a crisis as has been precipitated in the Far East. It provides for certain regulations which are calculated to keep American business interests and citizens from becoming involved in foreign conflicts in such ways as to drag in the United States. Wisdom would have dictated that the new law should have been invoked from the moment Tokyo announced that Japan had been put on a war footing. Certainly the neutrality regulations should have gone into effect after the bombing of Tientsin.

Why does the President hold back? To be sure, there has been no formal declaration of war between Japan and China. In these days, there seldom is a formal declaration. There was none when Italy invaded Ethiopia. Advices from Tokyo say that there will be none now, lest Japan be guilty of breaking the Kellogg pact! But it was precisely because of the possibility of such ambiguous situations that Congress left certain aspects of the neutrality regulations to presidential discretion, among them the right to determine when a state of war exists which should bring the law into operation. As to the existence of a state of war in north China there can be no question. But the principle of presidential discretion does not seem to be working well.

Both Secretary Hull and Senator Pittman, chairman of the foreign relations committee of the Senate, have given

out interviews intimating that the President has no present intention of invoking the neutrality act. In an interview sent out from Washington on July 31, Senator Pittman sharply criticized the "impropriety" of "public discussions" suggesting that the act should be applied immediately. According to the United Press, the administration spokesman "emphasized the administration's desire to follow a policy of strict impartiality toward both Japan and China—impartiality, as distinguished from mere 'neutrality' or a 'hands off' attitude." The dispatch added that the senator's statement "was interpreted as a strong hint that President Roosevelt probably will evade invocation of the neutrality law as long as possible," and contained the telltale observation that the interview "was believed to have been inspired by the White House."

To those familiar with the way things are done at the national capital, this is equivalent to a direct announcement from the President that he does not intend to bring the neutrality law into effect until public opinion forces him to do so. The President plans, if possible, to keep a free hand to manipulate the course of the United States as seems best to him and to his state department. Talk about a policy of "impartiality" as distinguished from "neutrality," meaningless as it is in words, has precisely this very dangerous meaning in actuality. And this is in reality notice that the White House, in the first major crisis following the enactment of the new law, means to use the measure of presidential discretion afforded in the new law to sabotage the law as a whole. The purpose of Congress when it passed the law—and the purpose of the people of the United States who made Congress pass the law—was to insure that, in all cases of foreign wars, this nation would follow precisely that "hands off" policy which now the White House and Senator Pittman deride, and avoid that attempt to achieve an *ad hoc* presidential "impartiality" which, twenty-three years ago, ended in disaster.

Who is objecting to the application of the new law to the present crisis in the Far East? In general, opposition seems to be coming from three sources. First of all, the administration itself admits that the Japanese are putting on pressure to keep the law from being invoked. Senator Pittman explains this in terms of international etiquette. "The neutrality law," according to his interview, "would anger Japan by formally labeling as 'war' the operations which Japan declares are merely punitive measures against 'irresponsible' Chinese military leaders." This is really a touching solicitude for Japanese sensibilities! But the truth is that Japan has far more important reasons for dreading application of the neutrality law than any mere squeamishness lest a distasteful name may be applied to what she is now doing in north China. The moment the neutrality law goes into operation, Japan's trade with the United States goes on a cash and carry basis. She can float no loans in this country; she has relatively small investments in this country to be turned into cash; in a very short time she would find it difficult to secure from this country war supplies of great importance in a long campaign. Moreover, with her own shipping largely required in service between Japan and the Asiatic mainland, the operations of Japan's war industries would be hampered to a considerable extent by the operations of a law which denied to her the use of American cargo boats.

Second, American shipping and export interests are against invocation of the neutrality law. "Any announcement that neutrality regulations have been invoked against Japan," said the *New York Times* on July 29 in reporting the protest of export interests, "conceivably could result in the cancellation of a large volume of orders for machine tools, machinery and industrial equipment of all kinds placed with American companies by the Japanese government." Certainly; it was precisely this effort to keep "business as usual" with combatants that led directly to the involvement of the United States in the World War. The neutrality law was expected, at the time of its enactment, to involve certain sacrifices in trade. In this case, exactly how much sacrifice? The entire export trade of the United States to Japan last year amounted to $204,312,093.

A third source of opposition to application of the neutrality law comes from those who have opposed the law from its inception. These are the people who have held that the very principle of neutrality is wrong because it precludes a judgment as between the comparative morality of combatants, with subsequent aid to the combatant of superior virtue. This aid, in theory, would be of a passive rather than an active sort, but it would be nonetheless avowed and effective. Some of those who have espoused this view have been idealists of the school which clings to the delusion that the way to world peace is to provide means of discovering "aggressors," and then enlisting overwhelming force for their punishment. The same view found expression in the White House and in the state department at the time the neutrality bill was under discussion. At that time, Mr. Roosevelt made clear his desire for legislation which, under the guise of enforcing neutrality, would leave the executive a free hand to choose between combatants. It now appears that, although both Congress and the public were then plainly against him, he has not changed his view.

It is probable that the crisis in the Far East affords as good an opportunity as could be afforded to test the neutrality law in practice. Indeed, that law is being tested at this moment by the very refusal of the administration to invoke its provisions! From the day of the law's enactment its proponents have admitted that it was not perfect; that experience would probably disclose many features needing amendment. One need for amendment is already coming into view. Evidently there is too much presidential discretion left with regard to situations in which the law does and does not apply. But let it be presumed—as it is certainly to be hoped—that as the fighting in China grows more severe the President will change his mind and bring the law into effect. What will happen?

Japan has been guilty of outrageous aggression. It was aggression which put her troops in north China in the first place. It was more aggression which manipulated an insignificant brush between sentries over the crossing of a bridge in night maneuvers into the present horror. Despite all that Japan's apologists may say, the impression left upon the outside world by recent events in north China is that Japan's militarists have deliberately picked a fight. Japan's own explanation leaves a bitter taste in the mouth: "Japanese policy is directed solely toward the realization of stability in eastern Asia through conciliation and cooperation between Japan, Manchukuo and China, and by stopping

the communist invasion of the Orient." Such a statement is regarded in this country as an addition of cynicism by the Tokyo civil authorities to the brutality of the militarists already butchering in China.

Under the circumstances, public sympathy in the United States will be almost unanimously with China. Opponents of the neutrality law therefore argue that the law should not be invoked, because it would favor Japan in its operation. Would it? If so, it is surprising that China is saying nothing in opposition to the law's application. But China undoubtedly grasps the reality of the situation, even if her more sentimental friends in this country do not. The reality is, of course, that China has no chance to get either goods or loans from the United States while she is at war with Japan, neutrality law or no neutrality law. While Japan controls the China seas, and while her fleets enforce the contraband regulations which the Allies established during the World War, the operations of the new American neutrality law will not affect China one way or another. On the other hand, as has already been pointed out, they *will* affect Japan. Despite her mastery of the waters of the western Pacific, Japan would feel the effect of the American law soon after it went into effect. If the war should be prolonged, that effect would be serious.

Americans whose sympathies for China have been so much aroused by the treatment which she has received from Japan during the past few weeks need to face the plain facts in this crisis. Those facts, in essence, are as follows: Bankers would not loan China money for a war with Japan even if there were no neutrality law. Loans to foreign governments for war-making purposes will hardly prove an attractive investment for American funds for a long time to come, and loans to China for such purposes are unthinkable. American producers could only get their goods into China by running the Japanese fleet. If World War precedents are followed, as they undoubtedly will be, everything Americans might try to ship to China will be held contraband by the Japanese. The only way, therefore, in which American goods could be transported to "help" China would be by the United States entering the war and destroying the Japanese fleet.

Is that what American public opinion wants? Of course not. It may be that there are certain elements in the United States which would view with satisfaction involvement by this country in a Far Eastern war. We wish we could be more assured that the subconscious minds of army and navy officers do not favor such involvement. We wish we could be more confident as to what General MacArthur is up to in the Philippines, and as to the nature of the influence which he exerts on Mr. Roosevelt. We wish that certain industrial interests were not so sure that a war in China could be translated into a boom market for their products. But all these elements taken together do not, we are certain, constitute more than a very small fraction of the people of the United States. The people of the United States want no part in a foreign war anywhere.

The prospect in Asia is undeniably dark. This savage war which has been precipitated in north China is probably only one in a series of savage wars which will drench that continent with blood for years to come. Drastic, deep-going readjustments in the life and political order of Asia are under way. It will take from fifty to a hundred years to work these out to anything approximating a new stability. Perhaps it will take even longer. But this stability will have to be achieved by Asiatics themselves. Attempts by outside powers to intervene will only defer and make more difficult the solution of Asia's problems.

It would be folly for the United States to allow itself to become involved, now or at any later time, in the tragic events by which the Asiatic peoples will work out their fates. Accordingly, the American neutrality law should be applied to the present state of war in the Far East immediately. As a matter of fact, if Mr. Roosevelt desires to convince his countrymen of his intention to observe the spirit as well as the letter of the law which they have caused Congress to enact, he will apply it speedily wherever states of war exist and against all nations involved. That is to say, if the President wished to give the country a complete testing out of the neutrality policy he would invoke the law not only in the Orient but against Italy, Germany and Russia as well as against the ostensible combatants in Spain. But in any event, unless it is his purpose deliberately to circumvent the will of the nation, he should invoke the neutrality law at once against the war in the Far East.

# An Ecumenical Voice

[Editorial Correspondence]

*Oxford, England, July 25.*

THE Oxford Conference is approaching its end. In the Town Hall the plenary session has been meeting twice daily for the past week to consider the reports submitted by the five sections. The really hard work was done last week by the sections in all-day hard-driven sittings. There were seventy-seven members of the section to which I belonged—that on the "Church and the Economic Order." The four other sections contained about the same number. It has been a memorable experience to sit day after day and far into the night with delegates from America, Britain, the Continent, the Near East and many distant lands, to draw up a statement of Christian faith in relation to the specific aspect of human life under consideration. It was felt that the conference would stand or fall by the results of these sectional efforts, and many predicted that it would fall. We had come from so many and from such different backgrounds, our minds had been fashioned in cultural and ecclesiastical molds so distinct from one another that the possibility of achieving agreement was held to be little more than a pious hope.

I am able to say, however, that an agreement will be reached in every one of the five subjects. These are "Church and Community," "Church and State," "Church and the Economic Order," "Church, Community and State in Relation to Education," "The Ecumenical Church and the World of Nations." It was expected that there would be two major cleavages, one between the East and West, and one between the Continental and the Anglo-Saxon (especially the American) mind. As it has proved, the cleavage between East and West has hardly appeared. It has been a grateful surprise to discover that the Orthodox delegates representing the surviving remnants of the Russian church and many other national units of the Greek

communion, are fully hospitable to the thesis that the church must accept responsibility for the creation of a Christian civilization. With this thesis once agreed upon as a major premise, there remained the task of formulating the theological basis for such responsibility, and then of coming to grips with the actual situation which the church confronts in the social order.

## I

It became clear at the very first sitting of the sections that on the major premise there was to be no cleavage between East and West. The theory of the relation of the church to the community held by Eastern delegates is much more akin to that of the West than was realized. I say "theory," which is quite different from "practice." We all know how the Orthodox Church has allowed itself to become the sanctifier of the national state and the defender of the status quo in every cultural order in which it was established. We also know that since the time of Justinian the Eastern Church has accepted a theory of its subordination to the benevolent protection of the state. But this theory has been shattered by the events of the past twenty years, particularly by the devastation which the Bolshevik regime has wrought upon the church in Russia. The Orthodox Church is in a sorry plight, and its theologians and prelates confront their problem with an open mind and a stricken and humble heart. Their participation in this conference is a token of a changed mood. This mood has been further softened by the genuine sympathy and consideration manifested by the conference both in official action and by informal and personal expressions of a Christian solidarity which embraces them in a peculiarly poignant affection. There has been no more cooperative and generous group in the conference than the delegates from the various branches of the Orthodox Church.

The other main cleavage upon which many feared the conference might split, that between Continental and Anglo-American thinkers, has also failed to come off. This is the more surprising because the so-called Continental theology is not confined to the European continent but has made distinct inroads into both British and American thought. It was expected that the Barthian ideology would be the storm center of the conference. It has not been so. At an early plenary session Professor Emil Brunner of Zurich gave an address the upshot of which seemed to be a call for the withdrawal of the church from the field of social action and its concentration upon the saving of souls by the preaching of an individualistic gospel. He was followed immediately by Dr. W. R. Matthews, the dean of St. Paul's, who presented an opposite conception of the Christian ethic. I have heard of but little struggle in the various sections between the Barthians and the believers in the church's social responsibility. In my own section, there was absolutely none. The fact is that the influence of Barth has hardly registered in the conference.

What has registered from the Continent is the theology of the Reformation—both Lutheran and Calvinistic. It may be said in all accuracy that the Oxford Conference marks a return to the principles of the Reformation, but with this difference: that the social order (the conference word for it is "community") is clearly and explicitly envisioned as the field within which the Christian faith is to find its full expression. Thus the conference brings Luther and Calvin together in a constructive reconciliation. The sharp contrast between the German and the Swiss reformations lay in their respective attitudes toward the Christian responsibility for the character of society. Lutheranism withdrew into pietism; Calvinism undertook to establish a theocratic state. The failure of the latter appeared nearly three centuries ago. The failure of the former has been demonstrated in our time in every country of modern Christendom, conspicuously and tragically in Germany itself.

The conference is in no mood to tread either the quietistic or the theocratic path. At the gate of each of these ways there hangs the warning signal: "No thoroughfare." It is therefore clear that the church must find for itself a new apologetic which will both affirm its social responsibility and avoid any dependence upon the state or upon temporal instrumentalities for the discharge of this responsibility. This is the basic problem of the Oxford Conference. It is being solved by an analysis of the relation in which church, state and community stand to one another and by affirming at one and the same time the complete independence and autonomy of the church and its responsibility for the salvation of man throughout the whole fabric of his social relationships. It thus avoids Calvin's error of claiming superiority for the church over the state, by affirming the sovereignty of God over the state. And it avoids Luther's error of dividing the common life of man into two domains, the inner and the outer (which resulted in the granting of absolute supremacy to the state in the political and social order), by affirming the unity of the inner and the outer life of man and the sovereignty of God over both.

## II

How the church is to discharge its responsibility to gain for God the sovereignty which is his alone has received many practical answers in the discussions and the formal reports of the sections. But the chief answer which is heard as a kind of refrain, recurring again and again, is: By being a church! If the church may not retire quietistically into the subjective region of individual piety, neither may it become a kind of state, or a political party, or any other sort of secular agency, using the instruments of the temporal order for spiritual ends. Its witness is to be borne by the realization of the divine community in its own life and by the carrying of this witness into the social order through the activities of its members, singly and in groups, in the multifarious relationships in which they stand—in the family, the school, the economic order and the state.

But this does not absolve the church from the obligation to give guidance to its members and directly to the social community in respect of the concrete issues which arise. The church cannot "be a church" in a vacuum. Its very *being* necessarily involves it in the common life of the community. Moreover, its own community is no otherworldly community, but a revelation of the true community of humanity. It is a sacramental anticipation of the community which God wills for all mankind. The church's ethics, both for itself and for its members as individuals, springs from this revelation of the divine will. Therefore the church is responsible evermore to interpret its revela-

tion of the will of God for the reordering of society at those points where the organized system under which men live issues in injustice, and to strive for a better social order.

This is the ground upon which the Oxford Conference rests its affirmation of the church's responsibility for the kind of world in which men, women and children are to live. Never in the history of the church has this responsibility been made so explicit and so inclusive. It crowns with ecumenical approval the labors of our prophets of the social gospel. Instead of being a divisive principle, Oxford is demonstrating that the social conception of the Christian faith is a unitive principle. It may be too soon to express such optimism, for one cannot calculate the reactions to the conference findings which will appear in the churches when these findings are laid before them. But it is difficult to imagine that they will be received unfavorably.

## III

My optimism rests on what seems to me the self-authenticating character of the five great reports. These reports have been laid before the four hundred delegates in plenary session; they have been debated and criticized in this detail and that; and then have been voted on by the entire body. In every instance save one they have been carried with absolute unanimity, and in that one instance there were only two who stood in opposition! It is as amazing as it is momentous. This does not mean that each delegate approves in every detail the voluminous findings. But it does mean that in sweep and substance each report reflects the mind of the conference. I believe it will also be found to reflect the mind of the churches throughout the world.

The two most difficult of the concrete issues have been war and the economic order. There was little difficulty in defining the theoretical relationship of church and state. No other opinion has found expression here except that the church is fully independent of the state, that it must not accept a privileged position at the hands of the state and cannot yield to the state's dictation. The church is here because God set it here to bear witness to the state and to all men and to all human institutions that he alone is sovereign over all. This witness the church must bear whether the state approves or disapproves, and it must be ready to pay whatever price is required. But when it came to the question of the Christian citizen's choice between his loyalty to the pure ideal of Christ and his loyalty to the state in a war crisis, the section dealing with this matter was unable to reach a united conviction.

For days the issue was debated. Canon Charles E. Raven, England's most competent exponent of the absolute pacifist position, led the discussion against the Archbishop of York who supported the position that, although the right of conscience should be recognized by the state, there is such a thing as a just war and that loyalty to the Christian faith is not violated by a Christian citizen's participation in it. Some of the outstanding leaders of international thought in the world were members of this section. They ranged themselves on both sides of this issue. In the end it was found possible to unite only on the proposal to include a statement of both views in the report, and to declare that the conference was unable to agree upon a definition of Christian loyalty in terms of either view.

This, while regrettable to the pacifist members of the conference who, judging by the applause given to every pacifist plea from the platform, were very numerous if not in a majority, was a positive gain for the pacifist cause, inasmuch as it gives standing within the church for the conscientious objector, a status which has never been recognized since primitive times except by certain small bodies like the Quakers. In a word, the Quaker position is now ecumenical!

The great principle of the transcendence of the church's fellowship even above the strife of conscientious convictions, was asserted in this connection with great power. The church by its very nature must make room at its altar for men and women of opposing moral convictions. The supreme heresy is to cause the body of Christ to be divided over conscientious differences. The supreme expression of catholicity is to keep the banner of Christ floating over the holy community of those who differ, for it is under this common banner that the solution of differences is to be found.

The other most difficult issue, I have said, was the economic one. What is to be the church's witness with respect to the capitalist system and such systems as socialism, communism, syndicalism and many intermediate proposals with which we are confronted today? I cannot go into detail, but I can say that a 15,000 word report, prepared by the section in which I sat—a section which contained, besides its chairman, Professor J. P. R. Maud of University College, Oxford, such men as Tawney and Macmurray and Niebuhr and T. S. Eliot and Tillich and Charles P. Taft and John Bennett and sixty-nine others, professors of economics and ethics, laymen and businessmen, clergymen, capitalists, socialists, labor unionists and exponents of money reform, the cooperative, the single tax, social credit, and God only knows how many other economic proposals— this report, struggled over for ten hard days, was finally adopted *unanimously* and referred to the plenary conference where it was also received unanimously and referred to the favorable consideration of the churches.

In my judgment, this report is the most signal contribution to the clarification of the ethical aspect of the Christian faith which will come out of Oxford. It will be, I believe, a Magna Charta of the social gospel. It contains theology and ethics and economics and both Christian passion and hope, and these are all woven into a unity and integrity of statement which is bound to make it a standard for the guidance of churches and Christian men and women in the years that lie ahead. I shall make no attempt here to discuss or to disclose its contents. My hope is that The Christian Century will be able to publish it in full along with the four other reports as soon as they are released for publication.

## IV

This letter is written hurriedly, while the conference is in its closing session, on Sunday afternoon, the privilege of attending which I have denied myself in order to get something into the mail in time for tomorrow's boat. I have not referred to any of the documents for an exact quotation. What I have said is rather my own distillation of many documents and addresses and discussions. It is a

free interpretation of what I feel the Oxford Conference has done, using language of my own, which of course may reflect my personal convictions as much as the mind of the conference. The event is so big that no adequate interpretation is possible while one is in the very midst of it. Readers of The Christian Century will look forward to the five or six great books to be issued in the early fall, besides which they may properly expect in the columns of this paper the first publication and a thorough editorial discussion of the pronouncements of the conference.

Meanwhile we are off to Edinburgh for a very different kind of conference, that on the Faith and Order of the church.

CHARLES CLAYTON MORRISON.

# Credulity Ancient and Modern

EDITOR THE CHRISTIAN CENTURY:

SIR: In a novel, widely read in my youth, there was a mysterious scholar of incredible learning—we had to take that for granted—who maintained that the ancient religions were discredited because of the credulity of the ancients. The argument troubled me in youth; it troubles me less today.

The ancients could certainly swallow many reports from what used to be called natural history. In this realm we are more judicial and balanced in our weighing of evidence. You will scarcely believe it, sir, but there are some of these modern skeptics who doubt the existence of the sea-serpent. But speaking seriously, we are less credulous in dealing with matters of science; here at least we *are* better than our fathers.

Yet it is not safe to dismiss the evidence of Herodotus because of his childlike acceptance of travelers' tales; a great traveler who knows those parts of the earth told me himself that Herodotus on the sources of the Nile was strangely accurate. Still it must be admitted, we do not read Aristotle as an authority on birds and beasts and creeping things; but we shall be foolish if we do not listen to him upon ethics and politics and rhetoric.

But—there is always a "but"—did credulity in its more serious forms die with the coming of modern science? We certainly should demand evidence if Othello told us of

> The Anthropophagi and men whose heads
> Do grow beneath their shoulders,

but are we less troubled by credulity about the things which happen to human beings? Can you trust, any more than the ancients, the man who tells you things as "absolute facts"?

Certainly when our emotions are stirred, we can believe as wildly as any ancient. Those of us who lived through the World War have nothing to learn from our fathers about credulity. Do you remember the story that grew and grew till it became an accepted fact in many lands that the bellringers in Antwerp had been hung head-downward from the clappers of their bells? Anyone can understand how the story grew; the difficulty is to understand how on no evidence at all it came to be believed.

We wanted to believe at that time. Theologians are not the only people to be charged with "wishful thinking." We opened our mouth wide, and we swallowed the fare provided for us. There *is* "wishful thinking"; but Dr. Cairns is certainly right in demanding that the charge should not be brought indiscriminately against Christian believers by a certain school of humanists. They should be able first to claim minds of such "disinterestedness, intellectual penetration and clarity that they can discern the ultimate nature of things which is hidden because of their emotional prejudices from a Pascal or a Newton or a Kelvin." It is not enough to argue with such men. "You wish to believe in God and lo! you do believe." There is so obvious a retort.

It is much better for serious thinkers of every school to admit the danger, especially in themselves, but not to explain away the faith of those who are against them on the ground that these wish it to be true, and so it is! But thank heaven I am not like them!

There is, of course, a credulity which arises from the wishes of the thinker, who may be a Christian or a humanist or atheist. But it does not become any of us to charge the rest of us with this folly. And we have all of us to be on our guard, especially in times of crisis, when emotions are roused.

If—which God forbid!—there should be another war, I shall believe nothing at second hand, and at first hand only the most carefully authenticated facts and nothing "official." For in the time of war the Order of Ananias and Sapphira comes to its own. And this is as true today as in the Punic Wars or in the wars of religion.

Ever yours cautious and incredulous,

QUINTUS QUIZ.

# *VERSE*

## *'I Will Lift Up Mine Eyes'*

I CANNOT live away from hills
That frame our world of bronze and green.
They are forever rugged folk,
Wind-jubilant and sky-serene.

Cities may claim our drudging hours
In thoroughfares of lag and shove.
I cannot live away from hills.
They hold his peace, his joy, his love.

LUCIA TRENT.

## *Memories*

THE cool green mounds again with flowers are decked.
Blossoms that know not color, creed or race
Honor our dead—our dead without defect.
With arms "At Trail" my comrades leave the place.
"Taps"—then the busy street, the milling crowd;
Again the stress of life, its gain or loss. . . .
But looking back, I see a gray head bowed,
To weep once more beside a small white cross!

DANA KNEELAND AKERS.

# The Modern Message of Judaism

By Ferdinand M. Isserman

THERE have been those who have doubted that Judaism had a message to mankind for the past nineteen hundred years. They have taken it for granted that it should have perished in childbirth, when Christianity sprang from its loins. As proof, they may even cite the absence of a Jewish missionary movement. But missionary efforts are not unknown in Jewish history. For a period of a thousand years, Jewish missionaries spread their gospel and propaganda in the ancient world, making converts in Oriental, Greek and Roman empires. To the missionary zeal of Alexandrian Jews, anxious to teach the intellectual Greeks the beauties and superiority of Israel's faith and philosophy, we owe the first Greek translations of the Bible. Jewish synagogues were established from England to India. Converts were so numerous in Rome that even an empress became a Jewess, and Strabo and Seneca complained bitterly about Judaism's sweep. Like Christians, Jews had to build catacombs for secret worship. Like Christians, Jews were fed to the Roman lions to appease an oppressed populace and to divert their wrath from their genuine tormentors. So effective were Jewish missionaries in revolt-torn Spain that in 307 a church council meeting at Elvira forbade the observance by Christians of Jewish ceremonies lest conversion follow such observance. After 317, when Christianity became the official religion of the Roman empire, Jewish missionary endeavors were suppressed and ecclesiastical edicts provided the death penalty for Jewish converts as well as missionaries.

There are others whose knowledge of Judaism comes only from polemical literature, from pamphleteers who attacked it, and therefore believe its message to be anachronistic. It is, they believe, legalistic, tribal, cramped, racial. It emphasizes a god of war and a morality of an eye for an eye, and a tooth for a tooth. Because the *lex talionis* and a nationalistic Jehovah, who encourages war, are to be found in the pages of Hebrew literature, it does not mean that these standards constitute Judaism. The god of Amos who wants justice to well up like water, the god of Hosea, whose cardinal attribute was love, the god of Isaiah, who thought in terms of all people, the god of the psalmist who despises neither the broken nor the contrite heart, and of Micah who desires that men do justly and love mercy and walk humbly with him are likewise found in Hebrew literature. Without these teachings, Christianity could not have been possible.

### *Why Has the Jew Survived?*

Perhaps the best evidence of the vitality of Judaism is to be seen in the miracle of the Jews' survival, the stubborn fact on which all theories of history are wrecked. Why are Jews not merely mummies dug up by archeologists? Why have they maintained their identity? Not because of racial purity. There are no pure races. Not because of moral or physical stamina. Not because of commercial ability. Not because of intellectual capacity. Not because of great literature. Others with similar attributes have disappeared from the stage of history. Not because of persecution. Persecution has decimated Jewish ranks. The Jew has survived because of his vital faith. No calamity, no matter how complete, no persecution, no matter how brutal, no martyrdom, no matter how miserable, could quench his belief in the existence of a God of justice and love.

Judaism's cardinal doctrine has been the unity of God, who alone is to be worshiped. Against the totalitarian state of twentieth century vintage, and its deified dictator, it must protest and wage relentless, continuous war. Despotic states, whose rulers are believed to be gods, and whose words divine revelation, with their servile goose-stepping subjects, are as old as recorded history. Pharaohs were hailed and worshiped as deities by their peoples. Pharaohs dazzled their subjects with external splendor while they denied them freedom. Pharaohs built magnificent pyramids with slave labor, and tombs that have withstood the tempests of centuries, only to destroy their civilization and make their people impotent. King David, too, was a despotic dictator who by force of arms extended the territories of his country, began a program of building to enhance the glory of the royal family with the result that the Hebrew kingdom was split into two and the effort at a totalitarian state ended in chaos and suffering.

But the Hebrew dictator was challenged by the prophet Nathan, the spokesman of Israel. He accused and defied him and for all time placed the laws of God above the laws of tyrants.

### *Modern Worship of the State*

The modern religions of the state with their worship of dictators threaten and challenge all historic religions. Evangelical Protestants who take their orders from the gospel and not from Göbbels, Roman Catholics who follow the light of the cross and not the shadow of the swastika, like Jews, are feeling the crushing power of the state become juggernaut in Germany. Totalitarian states have their rituals, their processionals, their sacred robes or uniforms. They have their hymns and their testaments, their saints and martyrs. They demand implicit obedience, imprison and execute their heretics and terrorize their peoples with secret inquisitions. Here we have the new twentieth century idolatry which seeks to supplant the worship of the one god of all humanity and obedience to his moral law, with the worship of a petty dictator of one nation and obedience to his will which becomes the moral law. In such states ethics based upon the sacredness of human personality has disappeared, and the interests of the state as conceived by the dictator are the norm of justice.

Even as against the worship of the state so too against a racialism which denies the corollary of the belief in one god, the brotherhood of man, Judaism must protest. To believe in one God means to believe in one humanity. The taboo on intermarriage in Jewish history was not an assertion of racial superiority. The prophets knew nothing of it. It was instituted by Ezra and Nehemiah in order to preserve the Jewish faith. Were it not for their efforts, Juda-

ism and the Jew would have disappeared and then Christianity and Islam would not have been possible. The Book of Ruth at that time points out that Ruth, whose descendants became the beloved royal family of Israel, was not of Hebrew blood. This concept is often reiterated in Jewish teaching. "My house shall be a house of prayer for all peoples," cried a prophet. "The righteous of all nations have a share in the world to come," is written in the Talmud. "There shall be one law for the native-born and the stranger," voiced the biblical sage. Any racial discrimination is a challenge to religion. We in America with our Nordic immigration laws, with an Oriental exclusion act, with our segregated schools, our Jim Crow cars, our denial of opportunity to Negroes, with our exploitation of Mexicans, have much to atone for.

### *Perverted Nationalism*

Even as against the worship of the state and arrogant racialism, so too Judaism is at war with perverted nationalism. The conflict between man's loyalty to God and humanity and the nation is an old one. It was faced by the unknown prophet whose teachings are found in the Book of Isaiah, who lived in the Babylonian exile. His solution was to make his nation's goal the kingdom of God. Israel was to become the servant of God and its power and resources were to be utilized to establish his kingdom. Not "My country, right or wrong" would have been his motto but "My country, right to keep her right, and my country wrong to set her right." Then the Jewish oath of allegiance became the proclamation of loyalty to the one God. Thus does internationalism demand not the destruction of nationalism, but its purification.

With us Americans, the word international has become almost a bogey. We rejected the World Court and the League of Nations which, however imperfect in practice, yet represent gropings after the international ideal. We are satisfied with high tariffs. We destroyed food to preserve our national economy, though millions of humans in other parts of the world were starving. We call foreigners by ugly epithets. Our jingoistic nationalists ride in twentieth century automobiles made possible through international trade and resurrect slogans and ideas of the oxcart age. Judaism must emphasize the international ideal and protest against the frenzied preparations for war which mock the prophetic dream when "swords shall be beaten into plowshares and spears into pruning hooks and men shall learn war no more." The prophet who voiced the peace dream of humanity was not a visionary who was untroubled by facts. In one of his utterances, he indicated that international peace can be established only when "each man shall sit under his vine and fig tree and none shall make him afraid," when men shall be secure from homelessness and hunger, from the fear of old age and disability, when social justice shall be established.

### *Passion for Social Justice*

The passion for social justice has been burned in the Jewish soul so that out of proportion to Jewish numbers, Jews have been found and are found in the ranks of those who sympathize with and plead for the underprivileged. The records of the past and present rebuke those who seek to portray the Jew as the foe of the underprivileged. Our age is marked by a titanic struggle for social justice. Privileged groups knowing that in a democracy social justice can be achieved by the masses through the ballot seek to destroy it. Religion must rally to the support of liberty, not merely because the freedom of man emanates from his being the child of God, but because the establishment of social justice depends upon the preservation of democracy. The foes of liberty are the would-be scourges of humanity. Religious leaders must teach the implication of social justice based on religion, lest simple masses be seduced by the saccharine shibboleths of deceitful demagogues, lest passions of fury and hatred be aroused, which make men mad and jeopardize the status of civilization.

Lastly, Judaism teaches that there is a moral law in the universe, that it operates in history even as do the laws of nature. We are free to obey or to defy the will of God. If we obey, peace and security follow. If we disobey, plagues and punishment are inevitable. The World War was a violation of the moral law. We thought it would bring peace and international good will, justice and democracy. We know now that hatred breeds more hatred, violence more violence, that God's kingdom cannot be built at the point of the bayonet and with bombing planes and poison gases. Nazi Germany is the fruit of the World War and the treaty that followed, which perpetuated injustice. With perverted nationalism, arrogant racialism, worship of the state, social injustice, we continue to break God's will and we shall hurl our civilization into the abyss.

### *The Rainbow Sign*

But mankind will not perish even if we do. At the end of the flood, according to the Bible, God set the rainbow in the sky as a symbol of his love for man and his decision never again to destroy humanity. The rainbow results from the refraction of light. Every beam of light is made up of all the colors of the spectrum. They fuse to form the radiance of light. All hues are necessary, and none can be eliminated. Perhaps the rainbow is the symbol of a regenerated humanity in which all nations, all races, all creeds, retaining their distinctive hues are blended together to form the kingdom of God. The rainbow was a promise and a prophecy.

This kingdom is the goal of Judaism. It can be achieved because men are children of God. It will be achieved. It is God's pledge. No defeatist spirit ought to prevail in the tents of humanity. We shall boldly face the gigantic tasks of the age and we shall read in them not the ineffectiveness of man and the certainty of his doom, but rather a challenge to our moral nature and spiritual powers. Our faith in God summons all to bear arms against the forces jeopardizing civilization. Against the modern idolatry, the worship of a man-made state and its deified dictator, we moderns must again raise the faith in one God, who alone must be worshiped. We must answer the jingoist with the Isaianic concept of purified nationalism. The madness which leads to devastating wars, we must try to dispel by peace based not merely on a sentimental horror of suffering, but on justice. In the face of the racial braggadocio of the age, we must proclaim afresh our faith in the brotherhood of man. To the defeatists we reply, God lives. He created man. Therefore, man can and will emerge out of the present confusion. This is the message of Judaism.

# Sunday Morning in Trailer Town

By Marcus Bach

LAST Sunday I attended a streamlined church service in a trailer camp. Eighteen homes on wheels, representing nine states and housing a perfectly contented community of sixty-nine—with or without souls—supplied the congregation. The chapel was a grove of oak trees just off U. S. highway 65 and the speaker an ex-preacher en route to California with his family of three. He based his remarks on Psalm 24:1, "The earth is the Lord's, and the fullness thereof." He talked for twenty minutes about American liberty, physical and mental hygiene of trailer life, the irresistible beauty of nature and safe driving. The order of worship included songs, discussions, testimonials and a special guitar selection by one of the younger peregrinators, "There's an old spinning wheel in the parlor." Among those who testified during the service was a trailerite who made the prophecy that someday everybody would be worshiping in God's out-of-doors. Another confessed that she had never understood the meaning of neighborliness until she took to the open road. . . .

I

Sunday in this particular trailer camp began at five-thirty. This is substantially later than on week days but there is not much pulling out on the Sabbath due to the heavy traffic and the welcome need for a day of rest. The first man up was Mr. H. of South Bend. He was one of the oldest settlers, having parked his home and family at Trailer Camp two weeks ago while he worked the towns around there selling gadgets to the cocktail trade. During his residency he had, it seemed, made the acquaintance of a wren. This little feathered friend has acquired the habit of flying against the screen-door of Mr. H's covered wagon every morning at six o'clock.

"One morning," Mr. H. testified during the service, "I was waked up by something scratching at the door. What was it, I wondered. Somebody to borrow something already? I looked at my watch and it said five-thirty. Who could it be? I had only to look once and right away I saw it was a bird. 'What kind of a bird is that?' I said to my missus. She looked and said it was a wren. Right away I threw it some bread. Honest as I stand here, that wren is like an alarm clock. Every morning now at five-thirty, here he flies against my door. Never before did I ever feed a bird. Never did I know the difference between what is a wren and what might be any other kind of a bird. Now, praise the Lord, I know a wren when I see one and with his little song and the scratching at the door he wakes me up."

Said a voice from the congregation, "You couldn't set him for six o'clock on Sundays, could you, Steve?"

And in the evening there's the song of the whippoorwill after the last long rays of the sun have louvered off behind the hills. And the echo of its mate. And the lake near Trailer Camp is still as glass. Only the splash of a fish among the lilies, when evening comes. The frogs begin their hollow humming in the weeds. The cool close of another day and the feel of the grass. . . . To lie on your back and look up through the trees to the sky and the stars. . . .

The people who met in this Sunday service represented rather typically the gypsies of the trailer age. Convergent highways had led them to a sanctuary of trees behind a filling station in a farmer's wooded field. Motorized pioneers, they were making the most of a close alliance between nature and God. They would have told you that this was worship, to sleep under the stars and to eat beneath the trees, to break bread with some strangers they met in Peoria, and to think high thoughts on the Sabbath—even if they didn't. To worship in the rhythm of the out-of-doors and to love the Creator's world.

This is the Demeterolatry impelled by a happy reconciliation to the instability of things; a joyful escape from the growing complexities and pressures of life. No bank failures, no depressions will ever get them again. The genuine trailer-minded have made heaven their throne and earth their footstool. It will take more than an evangelist to get them back into the constituency of the conventional church. Their *raison d'etre* is, simply: to live.

On this particular morning there had been no thought of a service. The church bells ringing in the town a half-mile from Trailer Camp signified nothing. They rang for the "Jerrys," the "finks," the domesticates and stay-at-homes. Not for the heart of the pioneer, the pilgrim, the cenobite of the house that moves. But, by accident, a bewhiskered German-American taking his family to Oregon recognized the ex-preacher as a fellow trailerite whom he had met in Ohio. The German took it upon himself to call upon the members of the caravan and invite them to a service. He wouldn't have done this in his home town on a bet. He had been anything but an active religionist in Albany. Always had it in his mind, though, that if a church would be run as he thought the Master would run it, he'd be a zealot. Perhaps this was the way. He stood at the trailer doors and knocked. Many opened unto him. "There'll be church on the other side of the filling station where we don't get the noise from the cars going past. We'll get together for a little service seeing we got a preacher in camp."

The family in the homemade trailer brought eight folding chairs which they had lifted after a band concert from a park in Iowa. A professor and his wife, heading north for muskies, set out a table for a pulpit. There was a perfectly dirty family in one of the finest club-cars on the lot. They had a radio. Before the service they were amplifying hymns for the whole camp, a program sponsored by a soap concern or washing machine corporation or something. In various parts of the camp some of the trailerites picked up snatches of "When they ring them golden bells" and began coming into the arena of worship like men filled with new wine.

II

Something like this was the scene: eighteen house-trailers grazing in the long grass or lifting their silver domes to the bewildered oaks. Some of them detached from their



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cars, others all set to take off after the benediction. One or two getting ready to pull out without waiting on God. On the highway, tourists going north and tourists going south in endless, racing lines. An unwelcome nine o'clock sun patterned on the trampled field. Eggs and the smell of eggs, and coffee boiling on an outdoor grate. Low-ranging electric wires coiled around trees and plugged into extension cords leading to the rubber-tired homes. Behind the filling station the table and chairs . . . with kids fighting over them. The caravaning trailerites meandering into "chapel grove," America's last pioneers, the inheritors of the good earth, the nomads of never, never land. Some of them plopped themselves into chairs, others leaned against trees, or sprawled on the ground, one ambitious gentleman with his fishing reel planning to unsnarl a backlash during the service.

So they started off with a song and an invocation. After which everybody was to shake hands with somebody. Which they did. "I'm so-and-so from here-or-there. Moved in last night with the family. And how were the mosquitoes with you?" Some laughed out loud because they wanted to and some were serious because that's the way they felt, I guess. The leader asked for the representation by states. He began with Illinois and the Illini gypsies stood up. They were tabulated. Then Wisconsin, and the few Badgers arose. So on down through as many states as he could remember—which took care of the nine. Ohio won the count, toward which the German-Americans contributed their bit.

III

A text was read. The ex-preacher's son, a boy of fifteen, recited in calm, clear, convincing tones, "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. . . ." until a quiet attentiveness fell over the congregation and the man looked up from his fishing reel.

Undoubtedly, somewhere before, in the lives of many or most of the congregation, there had been a moment like this. From the professor with his Ph.D. to the dirty man with his dirty kids that unstrange, abstract enthrallment of worship permeated. Wholly emotional and for a moment wholly satisfying. You'd have felt it, too, and remembered. . . . Sometimes it possesses you in a cathedral at night when only those are kneeling who have need of prayer. Sometimes when there's the sound of music in a crowded street and you listen, waiting, and you see two blind musicians with their tin cups hanging in their belts—and it is happier music than you with eyes could play just then.

I wish the ex-preacher had dismissed the service when the Psalm was read, while we all felt like that. But he didn't. He called on the boy with the guitar to play the spinning wheel number. Which may account for his being an ex-preacher. Because that rendition pulled everybody way back where we can go any time—and the ex-preacher was never able to get us out of the air-pocket. His congregation's thoughts turned to the changing scenes awaiting them tomorrow. The man with his reel had string all over his lap. A baby cried. A girl leaning against a tree shifted to her other foot and sighed. She believed that the earth was the Lord's but she had to stand on her own feet. Or sit down.

IV

After the sermon someone suggested the first verse of "O Beautiful for Spacious Skies." This started off ambitiously but decrescendoed into a quartet, with not a little lip-reading going on.

The ex-preacher remarked, "Maybe someday there'll be gospel trailers going from camp to camp, taking care of the spiritual needs of the people who have caught the glory of the trailer life. A movable church like that could carry a portable organ and hymnal. Maybe a collection could be taken. You may have noticed that we aren't taking any this morning. Or are we? No. No, it was good to get together on this Sabbath day, out here under God's trees and God's heaven. Good to remember that we all are his children journeying toward an eternal home. Maybe the trailer camp service will mark the beginning of better understanding among denominations and will help to unify the various faiths which today travel the network of roads throughout our great land. Brother R. of Kansas, would you dismiss us, please?"

Brother R. lifted his head while most of the worshipers bowed theirs. "O Lord," he ventured, "bless our homes as they go from place to place, and watch over our friends and loved ones as we run across them from time to time. . . ."

And sometimes it rains at night. After the heat and grime of the sorching concrete the sun goes down behind a cloud. A wind comes down from the northeast and the lightning streaks the sky where the sun has set. White-caps kick up on the lake and the willows bend toward the bank. A swirl of dust spirals up the secondary road. For a while the threatening storm stands with lifted fist. Then night comes quickly and usually the fist is opened gently and rain falls quietly after the wind is spent. And no one has ever painted such a scene or described the fresh, green smell of a rain like that.

# *BOOKS*

## Champion of Religious Liberty

EGERTON RYERSON: HIS LIFE AND LETTERS. *Vol. I; 1803-1841. By C. B. Sissons. Oxford University Press, $5.00.*

EGERTON RYERSON is a great name in the early history of upper Canada. A Methodist preacher, outstanding journalist (first editor of the *Christian Guardian,* established 1829), doughty champion of religious liberty against the schemings of Archdeacon Strachan and other Anglican members of the so-called Family Compact who sought to foist the establishment of the Church of England on Canada, emissary of the Canadian Methodists to England in the eighteen-thirties, when the relations of the British and Canadian Wesleyan conferences required the most diplomatic handling, defender of Canadian Methodism against the allegations of

its pro-Americanism and pro-Republicanism, first principal of Victoria College, later superintendent of education in upper Canada and, in a sense, the founder of the Ontario public school system—he left, perhaps, a deeper impression on Canadian life than any of his contemporaries.

To be sure, he made bitter enemies in both church and state, even among his Methodist brethren, but this was probably due to the fact that he nearly always foiled the efforts of his opponents and got what he wanted, no matter how long it took him. He was called "the Goliath of the Dissenters," "the Pope of Methodism," "a sneaking Jesuit," a "sanctimonious savage," and "part man and part devil."

Born in 1803, he was the son of a United Empire loyalist of Dutch descent who came to Canada from New Jersey. His father was an Anglican who was enraged when four of his sons joined the Methodists and soon became preachers. Egerton, indeed, had to absent himself from the paternal roof for the space of two years. One of the brothers, George, while on a Methodist mission to England, fell under the influence of Edward Irving and on his return to Canada established the Catholic Apostolic Church in the city of Toronto. (In one of his letters to Egerton from England George had written: "The papists amidst much rubbish have retained the whole truth; the Protestants have horribly marred it in their fear of retaining any of its rust.") John and William were also outstanding Methodist leaders, but neither of them had Egerton's facility in spelling nor his "solitary certitude of light."

Egerton was always a realist, dealing with situations as they arose and in their context, but he was not an opportunist, for his thinking was determined by a few great principles that made his argument too straight and forthright for his opponents. His own formal education was meager, but his power of logical analysis, astuteness in dealing with the fine points of the law, Ciceronian rhetoric, curious combination of deference to those he was addressing, with an unyielding insistence on the essential trend of his thesis made him a prince of polemicists.

Though the Ryersons were loyalists, they were not uninfluenced by the American spirit, and while Egerton was intensely British, he resisted the snobbishness of those Englishmen who looked down upon the "colonials" as belonging to an inferior species. In short, he was one of the first great Canadians.

It is doubtful if any Methodist clergyman in the United States exerted in that country the lasting political influence which Egerton Ryerson exerted in Canada. His ability was native, few publicists anywhere combining as he did moral conviction, religious devotion and political acumen. Those who hated him feared the whip of his pen.

Prof. C. B. Sissons of Victoria University has performed the interpreter's task with rare judgment. In this book, Egerton Ryerson lives again—a great human with some titanic proportions. The book is notably accurate as well as consistently interesting. One little slip is the constant reference to the "London Missionary Society" when the London Missionary Committee of the British Wesleyan Conference is apparently meant.

The first volume now completed takes us down only to 1841. The second volume will undoubtedly give us the story of Ryerson's struggle to establish a public, non-sectarian system of education in upper Canada (Ontario). The book, while published by the Oxford University Press, was printed by the Ryerson Press, the great Canadian publishing house which is one of the many monuments to the genius of Egerton Ryerson, and the printing has been done superbly. The book is a notable contribution to Canadian religious and political history, and will, I hope, be read understandingly in the United States and Great Britain as well as in the dominion. For those who would study the progress of religious freedom on the North American continent, it is invaluable; for those who believe that the truest statesmanship grows out of the fusion of moral passion and logical analysis, it is inspiring; for those who trust that religious journalism has still a role in the formation of a sane opinion on public questions, it is reassuring.

CLARIS EDWIN SILCOX.

# Without Benefit of Higher Critics

THE LIFE OF CHRIST. *By Adam Fahling. Concordia Publishing House, $5.00.*

THE AUTHOR is an accepted writer in his denomination, the Synodical Conference, better known as the Missouri Lutheran Synod. He presents not only a life, but also an introduction to the Gospels, a commentary and dogmatics. Though he worked for years through a mountain of references and has the volume in mechanical perfection (except for the extremely meager cross-index), the book presents no newly found truth. It is written from the Missouri Lutheran "standpoint of a believer," for which "no apologies are offered." Many of the approximately 3,000 footnotes take care of this sectarian attitude.

Mr. Fahling insists on the acceptance of verbal inspiration and does not allow the research which has been done on the synoptic problem to interfere with his (or his denomination's) belief that "the evangelists wrote independently of one another." In his emphasis on the threadbare and much misunderstood Lutheran shibboleth that duties to God and duties to Caesar "must be strictly kept apart," the author betrays, as in numerous other instances, the absence of original thought. This is the more glaring as even Dr. Maier's recent book, *Christ for the Nation,* testifies that his church desires to have a share in forming the religious life of the country. Mr. Fahling and his exemplars make the serious mistake of not distinguishing between church and religion, state and nation. Missouri Lutherans are as fond as anyone else of lobbying legislative assemblies when their rights are in danger; witness the child labor amendment. Fahling's thesis, if such it may be called, presents just so many words without support of the facts. To confirm what Concordia Seminary professors are expected to teach seems to be the only goal of the volume.

MARTIN SCHROEDER.

# Books in Brief

SHADOW ON THE LAND: SYPHILIS. *By Thomas Parran, Reynal & Hitchcock, $2.50.*

This straightforward account by the surgeon general of the United States Public Health Service is required reading for every intelligent layman. "Syphilis" is still considered an indecent term by many of the country's legislators—Dr. Parran quotes a few of them—and this attitude, doubtless shared by numerous citizens, is one factor in the continued prevalence of the disease, "the sum total of the present effort against it" being "that we are just holding our own." Dr. Parran discusses venereal disease from the standpoint of public health rather than from that of its impact upon the individual. In nontechnical terms he describes its nature, origin and history, and gives a detailed account of the campaigns waged against it by Western nations. As is well known, the United States lags far behind other countries in its control of syphilis. Dr. Parran's program for control, here presented,

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has already been in part adopted, but its carrying out demands the determined support of every citizen. Those who think the menace of syphilis has been exaggerated should read this book.

BOOKS THAT HAVE SHAPED THE WORLD. *By Fred Eastman. American Library Association, $1.00.*

Dr. Eastman's little book is addressed to the man who thinks of great literature as something for the initiate only. In a style that is direct and colloquial without ever becoming patronizing the author points out that the qualities that make literature great are precisely those which everyone can appreciate and enjoy. He divides his subject into three brief chapters dealing respectively with biography, the "classics" —poetry, fiction, the essay—and drama, and appends to each a list of the most enjoyable books in the field. He brings to bear the insights and the catholic taste acquired in many years' experience as a teacher, lecturer and writer on literature. Though it is not intended as a textbook Dr. Eastman's little volume might well replace the standard histories of literature used in our schools which all too often foster the point of view here combatted.

## Books Received

*Foolish Giant.* By Robert Westerby. Harcourt, Brace, $2.00. A fairly readable story which begins with the lynching of the hero's social radical father, and ends with his own victory in a prize fight.

*The Art of Going to College.* By J. Franklin Messenger. Crowell, $1.25. (To be reviewed.)

*Eve's Doctor.* By Signe Toksvig. Harcourt, Brace, $2.50. (To be reviewed.)

*Unholy Pilgrimage.* By Thomas L. Harris. Round Table, $2.00. (To be reviewed.)

*The Seventeen Million.* By Ogden L. Mills. Macmillan, $1.75. (To be reviewed.)

*The Geography of Europe.* By George D. Hubbard. Appleton-Century, $5.00. (To be reviewed.)

*Storm Girl.* By Joseph C. Lincoln. Appleton-Century, $2.00. A characteristic Joseph Lincoln Cape Cod story.

*The Doctrine of the Work of Christ.* By Sidney Cave. Cokesbury, $2.50. (To be reviewed.)

*The Faith We Live By.* By Earl L. Douglass. Cokesbury, $1.50. (To be reviewed.)

*Christian Faith and the Science of Today.* By J. H. Morrison. Cokesbury, $2.00. (To be reviewed.)

*Recent Theories of Sovereignty.* By Hymen Ezra Cohen. University of Chicago Press, $3.00. (To be reviewed.)

*Peter and His Lord.* By Clarence E. Macartney. Cokesbury, $1.75. Fifteen sermons by the able pastor of the First Presbyterian Church of Pittsburgh on the life of Peter, as gleaned from Acts and the Epistles as well as from the Gospels.

*Small Talk.* By Harold Nicholson. Harcourt, Brace, $2.00. (To be reviewed.)

*Little Children.* By William Saroyan. Harcourt, Brace, $2.50. (To be reviewed.)

*The Education of Hyan Kaplan.* By Leonard Q. Ross. Harcourt, Brace, $2.00. (To be reviewed.)

*The Song of the World.* By Jean Giono. Viking, $2.50. (To be reviewed.)

*Rising Thunder.* By Hildegarde Hawthorne. Longmans, Green, $2.00. (To be reviewed.)

*Marriage in the Lutheran Church.* By Gerhard E. Lenski. Lutheran Book Concern, Columbus, O., $2.50. (To be reviewed.)

*The Pastoral Epistles.* By Sir Robert Falconer. Oxford Press, $5.00. (To be reviewed.)

# *CORRESPONDENCE*

## A Poor Man's Son in the Ministry

EDITOR THE CHRISTIAN CENTURY:

SIR: The article "Wanted: Rich Men's Sons" in the July 21 issue of The Christian Century ably presents the economic limitations of the ministry and the resultant handicaps which are thereby placed on the minister's spirit and work. I am making a reply, not with a view to contradicting the facts which the author of that article has set forth, but rather to giving my own personal experience in this matter, with the hope that some young man who has looked forward to the work of the ministry may not be utterly discouraged by the fact that he is not a "rich man's son." I would give my testimony to the fact that the church has financially done for me "far beyond what I either desire or deserve."

I entered the ministry, the son of a minister. My father died when I was in high school. I had no wealthy family behind me. I was distinctly a poor man's son; exactly the type which the article would admonish to remain out of the ministry because of its economic limitations. I have been out of seminary now eleven years. That ought to be long enough for some significant facts to develop. What are these facts? Let me give them, simply as a case study of how a poor man's son has actually fared from an economic standpoint in the service of the church.

In the first place I was able to finish seminary with an indebtedness of $400. That has been repaid. My first church out of seminary was one in which I received $2000 and house. I served that church for four years. I then went to a church which paid me $3000 without house. Then came the depression. The minister's salary was (at his own request) reduced to $2700 where it remained for five of the six years in that pastorate. I am now serving a church where my salary is $3000 and house. Only once have I failed to receive my salary check in full on the first of the month. I am not giving these facts to show what a good record I have made. I am giving them because I regard myself as an average minister and what has been my experience may reasonably be expected by any prospective minister. Certainly I have no "drag" with the denominational "powers that be." I am a graduate of a seminary of another denomination and only entered the fellowship of the denomination in which I now serve, after my ordination and graduation from seminary.

To get down to more "brass tacks," here are some additional facts which will throw more light on what has happened to one "poor man's son" in the ministry. Every church I have served has given its pastor the month of August for a vacation and the salary paid has been sufficient to enable him and his family to take a real vacation. No, we have never gone to Bermuda and "soaked up the sunlight and listened to the wash of the surf." We have had to be content with Colorado, Mackinac Island and the Ozarks for our vacations.

There are five of us in our family—my wife and myself, two children and my mother. We lost one child and the family exchequer has had to face the financial demands entailed by sickness, operations and hospitalization. Be it said to the credit of the members of the medical profession that they have uniformly been most considerate in the fees they have charged, frequently refusing any money for their professional services. I have bought books and subscribed to magazines which are essential to that stimulation of mind so necessary in a minister's life. I have attended the regional and national meetings of my denomination and have assumed my full share in the various social groups to which it is expedient for a minister to belong. I have had joy in helping support the charitable organizations of the community and have been able at times to extend help to individuals. I have attended one six-weeks course in Union Theological Seminary and two one-week courses at Chicago —since graduation from seminary—all of which takes money. I am not in debt; have something over $1000 in good securities (mostly government) and have not had to borrow on my insurance (which I regard as adequate). My old age is cared for under the provisions

which the church has made whereby I will receive at the age of 65 an income of about 50 per cent of my average salary during my ministry. I therefore anticipate an income at 65 of about $1500. Meanwhile, accident and health insurance along with other insurance carried, together with the protection which the denominational annuity provides for my wife in case of my death, gives us a sense of security for the future.

Nor have we pinched ourselves in our daily living. We drive a 1934 Buick, as good as most members of the congregation drive; we wear as good clothes as they do; live in a house which is certainly as good if not better than that of the majority of the congregation. We live not "high" but certainly "well"; set a good table; my credit is good on the street and I suffer no sense of inferiority from financial causes. True, my wife and mother are entitled to their full share of credit for these facts, for they know how to make a little go a long way. But the point I am making is that the church has provided what may honestly be said to be a good living for its minister.

I have given these facts—not to "answer" the article "Wanted: Rich Men's Sons." That article may do a great deal of good in bringing home to laymen the financial difficulties under which many ministers labor and by which their effectiveness is reduced. I only want to give the other side of the picture. Had I followed the admonition of that article I would never have entered the ministry. Whether that would have been any loss to the church as a whole or not, is hardly for me to say, though I confess to a hope that it would. But however that may be, I do know that it would have been a major tragedy in my own life, for my soul is bound up in my love for the Christian church and in my devotion to the work of the ministry. From my own experience I would say that any young man, entirely irrespective of whether he is rich or poor, who has within him the conviction, "Woe is me if I preach not the gospel," can find a place of usefulness in the Christian ministry. Such a man does not enter the ministry for the economic opportunities it may or may not afford. He is prepared to make sacrifices gladly. But he need not feel that the economic limitations imposed by the church make it necessary for the poor man's son to keep out of this field of service.

A Minister.

## Enrolling Pacifists

Editor The Christian Century:

SIR: During this time of testing in the anti-war movement it may be well to call to the attention of pacifists the unswerving record of the War Resisters League whose members have signed the declaration: "War is a crime against humanity. I therefore am determined not to support any kind of war, international or civil, and to strive for the removal of all the causes of war." They have refused to listen to the siren voices that cry "War for Democracy," "War against Fascism," "War for the Social Revolution."

Those Christian Century readers who have set their faces against any kind of war are requested to lend their strength to the War Resisters League by signing the above statement. Those who have not yet taken the war resister's point of view will find stimulating food for thought in the literature distributed by the War Resisters League, 171 West 12th St., New York City.

New York, N. Y. Jessie Wallace Hughan, Secretary.

## Elementary Economics

Editor The Christian Century:

SIR: You are right in saying that labor trouble just now is inevitable and normal; but your list of reasons, though entirely valid, omits the most conclusive reason of all. When Uncle Sam started to transmute Brother Jonathan, the very first thing was to make the dollar mean only three-fifths as much gold as it had meant. The intention, we were told, was to change real prices in foreign trade without changing money prices in domestic trade. This remarkable object was at first realized to a greater extent than economists or financiers would have predicted as possible; but to realize it permanently would have been a miracle. In the long run it is inevitable that everything that used to cost three dollars, whether at the store or in the hiring of labor, must come to cost five dollars, or else its real price will have been decreased. This change is coming gradually, but we have to face toward it. Until we have reached the point of saying five wherever we used to say three, we must expect that every proposed rise in prices or wages will become actual and will be irreversibly permanent. All we can hope to do by fighting against it will be to delay slightly what is sure to come before long; and the question will always be whether it pays to make a fight for the sake of a mere short delay.

But there are bound to be those who will not see all this, and who will fight bitterly, if they are in a position to do so, against paying more dollars. Labor must receive, before many years, an increase of money wages far greater than any laborers are now even requesting, or else it will be enduring a tremendous cut in real wages; but it would be contrary to all experience to expect that a large universal increase in money wages will come without a multitude of hard-fought strikes. This was the mere mathematical meaning of devaluing the dollar; and any brain-truster who did not foresee it all in 1933 was no great brain-truster.

This has an application in church life, which will be as unacceptable to some people as the unions' demands now are to certain employers. Any church which has been paying its pastor $1500 must jack this up with every rise in general prices, not imagining it to be possible that this rise may be only temporary, and must expect to continue the jacking-up process till it is paying $2500, or else it will be actually cutting the salary and will meet all the consequences of cutting the salary; and anybody who has been giving the church fifteen cents or seventy-five cents a week must start jacking this up and not expect to stop till the fifteen has become a quarter and the seventy-five has become $1.25 a week, or else he will find himself further down among the stingy givers than he thought he was.

Centuries of experience prove that the raising of wages, whether of ditch-diggers or of clergymen, will in fact be a slower process than the raising of prices, and hence that the devaluation of the dollar meant many years of hardship for the receivers of these wages.

And this too was to be foreseen in 1933 by anybody who had even an elementary knowledge of economics.

Ballard Vale, Mass. Steven T. Byington.

# The Question Box

*In Matt. 16:18 Jesus says to Peter: "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." Did Jesus mean to say that his church will persist regardless of the opposition and persecution of hell, or did he refer to his death as consigning him to the abode of the dead, and declare that the gates of hades, the underworld, should not be able to defeat his purpose to build his church?* J. L. L., Chico, Calif.

IN consideration of the fact that Jesus referred on several occasions to his approaching death, and his ensuing victory over the grave, for the purpose of preparing the disciples for that trying experience, it is natural to infer that the primary meaning of this heartening word of his was his anticipated conquest of the grave (sheol, hades, the underworld of silence and of the departed, usually rendered "hell" in the older translations), which would thereby be rendered impotent to defeat his purpose of inaugurating a new social order in the world. However, in the light of the outcome of Jesus' ministry and the progress and expansion of his fellowship of believers through the centuries and throughout the world, it would seem that his reference was more comprehensive than to his personal mastery of death, and that he had in mind the emergence of his church from every future period of persecution and apparent defeat, from every era of self-interest, worldliness and compromise, from every temptation to pessimism and the mood of defeat, into a new life of consecration, unity and efficiency. This emergence has marked its career in more than one crisis of the past, and illustrates progressively the divine promise that the gates of hell, the forces of evil in the world, the embattled legions of unsocial, ruthless and destructive men and institutions, shall not prevail against it.

H. L. W.

# NEWS *of the* CHRISTIAN WORLD

## Youth Adopts 'Bill of Rights'

**American Youth Congress Demands Many Reforms—Changes Meeting Place To Avoid Exclusion of Negroes**

*(Correspondence from Wisconsin)*

MILWAUKEE, July 23.—Twelve hundred delegates from 24 states gathered here July 2-5 for the fourth American Youth Congress. A few days before the sessions were to begin, the arrangements committee had serious difficulty with the authorities of the Eagles Club, in whose hall the congress was scheduled to meet. It seems that there was a rule governing the rental of the hall to the effect that Negroes were not to be admitted.

Since a considerable number of Negro delegates were expected, the committee faced a serious problem. However, the Brotherhood of Railway Firemen and Engineers, meeting in the Public Auditorium, graciously surrendered the use of that building for the opening assembly. The rest of the sessions were divided between the Schroeder Hotel and the Pabst Theater. The race prejudice, which was expressed in the exclusion of Negroes from the Eagles hall, brought forth a number of sharp criticisms from prominent people.

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**Delegates Refuse Free Beer**

The serious mood of the delegates was reflected at the outset in their refusal of the offer of free beer from one of the Milwaukee breweries. A favorite advertising stunt of the breweries is to invite groups to their plants and, after an inspection, give them all the free beer they can drink. This group of youth was obviously here on far more serious business than that of drinking Milwaukee beer.

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**Adopt Fighting 'Bill of Rights'**

Declaring that "we refuse to be the lost generation" the congress adopted a "bill of rights," which said in part: "We who are employed express our dissatisfaction with the prevailing low wages, long hours and intense speedup which destroys our health and stunts our development. We insist upon our right to organize and bargain collectively for higher wages, shorter hours and better conditions in the type of organization most suitable to the needs of young workers. We oppose the use of labor spies, vigilantes and private arsenals by industrialists."

The congress demanded national planning; aid for tenant farmers; vocational education at adequate wages under trade union supervision; relief jobs, with equal wages for equal work; and abolition of child labor. Approval was given to a resolution extending sympathy to loyalist Spain.

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**Recommendations Practicable**

There was a marked effort on the part of the delegates to be reasonably practical in their recommendations. When someone offered a resolution to abolish the war department, it was thrown out good-naturedly. It was insisted that recommendations stay within the realm of the possible. There seemed to be a real desire to reach those conclusions which would be representative of the great mass of American youth. There did not seem to be much of a desire merely to get resolutions through by majority vote. There was obviously a widespread sentiment on the part of the congress in favor of the loyalist side in the Spanish war. Before, however, any resolution was voted, a demand was made that the Catholic delegates be given the privilege of making their position clear.

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**Seek to Hear Both Sides**

In the planning of the congress an earnest effort was made to get speakers on both sides of certain decisive issues. Labor leaders representing both the A. F. of L. and the C. I. O. were on the program, though the weight of sentiment was quite decidedly on the side of the C. I. O. In order to get the viewpoint of big business in the present labor struggle, Tom Girdler and Henry Ford were invited to be present; neither however appeared or sent representatives.

The competence of the youth leadership was outstanding. The young people elected to the council are alert to the significance of social trends in the United States and the world to a remarkable degree. Mr. William W. Hinckley of St. Joseph, Mo., was elected president for the second year.

If the National Youth Congress is typical of the mind and spirit of the young of this generation, we have firm grounds for optimism as to the future.

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**Midsummer Festival on Lake Presents Religious Pageant**

The "Midsummer Festival" on Milwaukee's lake front is an annual affair. This year the Council of Churches was given the opportunity of planning a great religious service on the opening Sunday afternoon. William Dawson, archdeacon of the Milwaukee Episcopal diocese, gave a vigorous sermon. Dr. E. LeRoy Dakin, of the First Baptist Church, prepared a pageant for the occasion.

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**And So Forth**

The annual summer exodus into the wonderful vacation land in northern Wisconsin and upper Michigan is now at its height. The main highways leading north are crowded on Saturdays and Sundays.

Dr. Hal E. Norton, president of the Wisconsin Council of Churches, announces that the interdenominational ministers' convocation will be held in Milwaukee Oct. 25-27. Among the speakers will be President Dykstra of the University of Wisconsin, Dr. Samuel McCrea Cavert, Dr. Charles H. Heimsath, Dr. Frederick C. Fisher, Dr. Lyman Cady and Dr. Douglas Horton.

The Wisconsin Youth Conference will be held at Beaver Dam Nov. 5-7.

The annual meeting of the Wisconsin Council of Churches will be held in Madison, Wis., on Nov. 29-30 at the Y. M. C. A.

EDWIN A. BROWN.

## Congress Party Takes Office

**Deadlock Broken as Representatives Form Ministries in Six Provinces—Inter-religious Fellowship Meets**

*(Special Correspondence from India)*

NAGPUR, July 12.—There is widespread satisfaction in India and in England, especially in official circles, over the decision arrived at by the working committee of the Indian National Congress on July 8 permitting the congressmen in the legislatures where they are in a majority to accept the responsibility of forming ministries. The pronounced cleavage of opinion on the question of office acceptance among the members of the committee was resolved and an almost unanimous decision was reached under the influence of Mr. Gandhi.

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**Congress Not Satisfied with Government Declarations**

The resolution adopted begins with a statement of facts that led up to the refusal of the leaders of the congress three months ago to form ministries in the absence of assurances from governors that they would not use their special powers of interference in their constitutional activities. Reference is then made to the declarations since made by the secretary of state for India and the viceroy on behalf of the British government. The resolution proceeds to say: "The working committee has carefully considered these declarations and is of opinion that though they exhibit a desire to make an approach to the congress demand, they fall short of the assurances demanded. . . . Again the working committee is unable to subscribe to the doctrine of partnership propounded in some of the aforesaid declarations. The proper description of the existing relationship between the British government and the people of India is that of the exploiter and the exploited and hence they have a different outlook upon almost everything of vital importance."

Considering however the circumstances and the events that have since occurred, the committee believed that it would not be easy for the governors to use their special powers. The congress members of the legislatures and congressmen generally being in favor of accepting office, the permission is given; but it is made clear that office is to be accepted and utilized for the purpose of working in accordance with the lines laid down in the congress election manifesto and to further in every possible way the congress policy of combating the new act on the one hand and of prosecuting the constructive program on the other.

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**Congress Party Assumes Office for First Time**

The legislative assemblies of the six provinces in which the congress has majorities have not been summoned since April 1, the date of the inauguration of the new constitution. Now they are all being called by the



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governors on different dates in July, and congress ministries will take over government from the interim ministers. This is the first time that congress members as an organized party are shouldering the responsibility of administration. The experiment will therefore be watched with intense interest by friends and foes of the congress. It should be mentioned that the congress attaches only secondary importance to the work that might be done through legislatures and ministries. This is clear from the fact that among those who are now forming ministries in the six provinces there are very few front-rank congressmen except Mr. C. Rajagopalachari.

The congress attaches great importance to its constructive program of work, such as the removal of untouchability, promotion of village industries, and educating the masses out of their communal antagonisms and conflicts.

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### Form Inter-religious Student Fellowship

During the month of May there was held in Travancore an inter-religious student conference attended by Hindus, Christians and Moslems. After five days of life together and intimate sharing of religious experiences and common worship, the conference decided to organize an inter-religious fellowship, the aim and basis of which is defined as follows: "We believe that religious attitude of mind is a thing of permanent value to mankind, individually and collectively, and consider it, wherever it is found, deserving of reverent recognition. Amidst the conflicting claims made on behalf of different religions, all of which have sprung from this common attitude, we believe there is an urgent need for a full and free exchange of our differing religious experiences in a spirit of mutual respect, appreciation and sympathy.

"We consider that for such mutual respect and sympathy to be real it is absolutely necessary that no member of the fellowship should claim for his religion any exclusive and final possession of truth. We believe that such interchange of experiences will lead to (a) an enrichment of one another's religious life; (b) mutual respect, understanding and tolerance; (c) cooperation in purifying and strengthening the religious attitude of mind, as against the materialistic attitude, as the one adequate attitude from which our personal, social, national and international problems have to be tackled. In order that each one may bring into this fellowship the very best that he can, we desire to explore fully the value of our religious traditions and disciplines and present them for the benefit of all. But we do not desire to persuade any within the fellowship to our own religious belief and practice. We realize that any attempt to weaken the hold of the truth of any religion upon mankind is to weaken religion itself. Therefore, we strive not to weaken but to strengthen each other by mutual respect, trust and cooperation. We seek to help one another more fully to understand and to live up to the best in one's own religion and thus to realize the best in all religions."

The attitude, reflected in the above statement which cuts at the root of attempts to convert from one religion to another, is more widespread among educated Indians, including Christian Indians, than is generally realized.

P. Oomman Philip.

# Pastors Support Lynching Bill

### New Orleans Ministerial Association Calls for Passage of Federal Measure—Tennessee's Labor Senator

*(Correspondence from the New South)*

Nashville, July 29.—Recently the New Orleans ministerial association petitioned the two senators from Louisiana to support the federal anti-lynching bill, terming lynching a "brutal and barbaric disregard for the value and worth of human life." An increasing conviction is growing among the more farseeing southern leaders in ethical opinion that the traditional abstraction regarding states rights must yield before moral necessity. In other words, if the states will not put an end to such evils as lynching and child labor and the federal government will, then government can function in regard to these evils only through federal law. The moral courage of a Maury Maverick, who voted for the anti-lynching bill in the House, is not likely to become contagious among southern senators in this session, but we may hope that the moral courage of the New Orleans ministers will become contagious among southern religious leaders.

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### Only Virginia Fails to Pass Social Security Law

Southern legislatures, where led by New Deal governors, registered quite generally in favor of New Deal labor and social security legislation. Every state in the south enacted the required concomitant old age assistance laws with the exception of the dominion of Carter Glass and Harry Byrd. Senator Byrd boasts that Virginia "pays as she goes" but says nothing about where the aged poor go when Virginia refuses to pay her part to save them from the poorhouse. All the southern states joined in other social security legislation. Oklahoma enacted a minimum wage law, even including men along with women and children in its provisions, and Arkansas revived its law after the Supreme Court changed front and made it constitutional. Oklahoma and Arkansas, let it be said to their credit, had ratified the child labor amendment before the New Deal tidal wave struck them.

The south has not yet seen the light on the child labor amendment. Kentucky alone joined the movement toward ratification under the New Deal tidal wave.

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### Labor Leader is New Senator From Tennessee

Major George Berry, Tennessee's new senator, may be a kind of symbol of a new deal in the politico-industrial realm. He is wholly a self-made man, orphaned at six, farmed out to a Mississippi planter at nine, never in school a day in his life. A runaway in his earliest teens, he shifted for himself, roamed the west, fought his battles with wits and fists, said his prayers every night and "knocked the stuffin" out of the fellows who called him sissy for doing it, became a printer's pressman, joined the union, worked his way up to national president and has remained president of the national pressmen's union now for just 30 years. In that time he has increased its membership from 15,000 to 50,000, and so successfully mediated strikes that they have practically disappeared as a phenomenon in pressmen's affairs. In other words he is a combination of successful organizer, business man and pacifier and as such he has put pressmen's wages at the top, so won the confidence of both union men and employers that he can settle most disputes before they come to blows and made himself a symbol of a pacific but progressive type of labor statesmanship.

He joined the C.I.O. because he is statesman enough to see the need for industrial unionism to meet the conditions of mass production, but he has not broken with the A. F. of L. because the same statesmanship sees the need of labor unity. If the A. F. of L. and C.I.O. breach is healed it will probably be through the intervention and pacifying mediation of Major Berry and labor leaders of his type who are both progressive and constructive and who know how to be patient and to wait while the balm of common sense heals the schism.

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### Enlightened Employers Welcome Appointment

Major Berry is the first labor leader to sit in the august seat of a senator. His appointment must have been bitterness to the bourbon employers of the south, but it was quite acceptable to that growing group of enlightened employers who know they have come to a turn in the road and that enlightened employers will in the future deal with their employees as men and not as mere "hands" whose labor strength is bought like machinery, hired and fired like pawns and whose only defense from the status of a serf is such good will as the employer may possess. George Berry still says his prayers every night, keeps a brawny muscle but a brawnier mind, smiles as he pleads, drives hard but cautiously, is a "good fellow" and will, we may dare to hope, become politico-industrial statesman of the kind that will compose peace through justice.

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### Prohibition Gains Ground

The prohibition battle moves rather grimly along the southern front. After voting to keep its dry laws Alabama reverses itself and allows those counties preferring liquor to sell it under a restricted formula. Georgia returns a dry majority of something over 8,000 after a bitter battle at the polls. Tennessee will vote on repeal in September. Its governor is dry but promises to abide by a referendum and Ed Crump, who could swing so huge a count in Memphis as to win repeal, says he is not interested. If the wets win, the legislature will be called into an extra session to devise ways and means for state control. Kentucky went wet with a wetness that turned nearly every drug store and eating place into a bar but allowed counties to vote a return to prohibition; to date 38 of the 46 counties that have voted registered dry. Mississippi has a like provision and 36 out of 41 elections have gone dry. The sale of "hard" liquor is forbidden and the courts have validated the provision for zones within which liquor shops are confined. In due time it seems probable that southern cities will be wet under restricted sales and the rural counties will be dry; but the bootlegger is as yet at large.

Alva W. Taylor.

# 700 At Chicago Pastors Schools

**Institutes at Garrett, Presbyterian and University Divinity School—Many Distinguished Leaders**

*(Correspondence from Chicago)*

CHICAGO, Aug. 2.—During the past two weeks about 700 ministers from all parts of the country have been in attendance upon pastors' conferences and institutes in Chicago: 100 at Garrett, a few more than 300 at Presbyterian Seminary, and nearly 300 at the University of Chicago. Most of the men at Garrett and Presbyterian came from the middle western states, but 35 states of the union, two provinces of Canada, and Hawaii were represented at the University of Chicago. As might be expected, the latter group also had the widest interdenominational representation, clergymen of 27 different denominations being enrolled. While Garrett and Presbyterian did not limit attendance strictly to members of their own denominations, their appeal was naturally strongest to Methodists and Presbyterians respectively.

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**Bishop McConnell Scores Repression in Church**

The conference at Garrett Biblical Institute, Evanston, was held July 19-23, and was the fourth annual meeting. It included a conference of Wesley Foundation workers —men and women directing Methodist work on the campuses of state and large endowed universities—convened by Dr. H. D. Bollinger, secretary of the Wesley Foundations. An able group of leaders directed the program, which was conducted mainly by the lecture and discussion method. The evenings were given to popular lectures by Bishop Francis J. McConnell of New York; Professor Rarig of the University of Minnesota; Professor Paul A. Schilpp of Northwestern University; and Professor Paul Blachly of Brookings Institution, Washington, D. C. In one of his evening speeches Bishop McConnell made a strong plea for free speech; he expressed the view that stronger pressure is being exerted within the church today to limit freedom of utterance than ever before in his generation, and he insisted that such efforts at repression and censorship must be resisted.

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**Presbyterian Seminary Institute Stresses Pastor's Work**

The conference conducted annually (this year's was the eighth) by Presbyterian Theological Seminary offers certainly one of the most vigorous and useful of such programs offered anywhere. The conference headliner this year was Dr. Adam W. Burnet, prominent Scottish preacher, minister of Westbourne Church, Glasgow, who spoke each morning at the devotional services and preached each evening in the chapel. Presbyterian's conference, like Garrett's, included a conference of college and university religious workers, meeting under the direction of Dr. John Maxwell Adams, director of the department of university work of the denomination's Board of Christian Education. Practically the entire seminary faculty was enlisted as instructors, and nine other leaders in the educational work of the denomination contributed to the program. Dr. John Timothy Stone, president of the seminary, and Dr. Norman E. Richardson, director of the conference, both offered courses in addition to conducting their heavy administrative duties. The work of the pastor as personal counselor received large attention, Dean Karl Ruf Stolz of Hartford and Dr. William S. Sadler, prominent Chicago psychiatrist, making important contributions to the discussion of this topic.

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**Dr. Leyton Richards Impressive At University of Chicago**

Dr. Leyton Richards, pastor of Carr's Lane Church, Birmingham, England, alone would have made the Pastors' Institute conducted on the campus of the University of Chicago a memorable experience, but the fact that he was supported by an able body of scholars in various fields made the week a notable one. This institute, held July 26-Aug. 1, was conducted jointly by the divinity school of the university, the Chicago Theological Seminary, and the Disciples Divinity House. Both in his sermon at the opening service of worship in the university chapel, and in his daily lecture on "The Place of Theology in the Pulpit," Dr. Richards revealed himself as a liberal-conservative—conservative in his conclusions, completely liberated from authoritarianism in his method. He is a man of power, a great yet simple preacher and apt to teach. Possibly he was at his best in the give and take of a round table on military conscription with Prof. Maynard Krueger of the department of economics and Mr. Walter Laves of the League of Nations Association. The program was a full one, with a series of morning classes in which members of the faculties of the cooperating institutions conducted especially prepared courses, afternoon sociological tours and social and recreational events, and evening round tables, educational motion pictures and a concert by the Illinois symphony orchestra.

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**Chicago Professor Predicts Doom of C. I. O.**

Raleigh W. Stone, associate professor of industrial relations in the school of business at the University of Chicago, in a lecture in Haskell Hall at the university, asserted that the C. I. O. is doomed because it is founded upon an assumption of class consciousness on the part of American workers which actually does not exist. I suspect that some of Professor Stone's colleagues would be prepared to debate that issue with him.

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**Newspaper Publishers Announce Opposition to Closed Shop**

Publishers and executives representing 11 large newspaper associations, meeting in Chicago, adopted a resolution expressing "unalterable opposition to the closed shop for those who prepare and edit news copy and pictures for newspapers." This attitude, it was insisted, did not mean "opposition to collective bargaining, better hours, pay or working conditions for newspaper men and women." Well, ask any member of the Newspaper Guild how a reporter's wages, hours and working conditions compare with those of workers on the mechanical staffs of the newspapers they serve. For the mechanical staffs these matters are determined by collective bargaining on the closed shop principle!

CHARLES T. HOLMAN.

# Oxford Meeting In Second Week

**Conferees Seek Agreement as to Church's Social Responsibility—Russian Choir Leads Music**

*(Correspondence from England)*

OXFORD, July 20.—The Ecumenical Conference, for so it is commonly named, is now in its second week. But still the air is filled with the talk of drafting committees, preparing to lay the resolutions of the sections before the whole conference. It may be said, however, that there can never have been a conference in which more sustained and serious thinking has been brought to the service of more momentous subjects. We have become a unity in more ways than one, but there is certainly no complete unity in the expression of our views upon the application of Christian faith to the present social or international order. There is however a unity of spirit and a readiness to hear the other side, and to seek for a level upon which we can cooperate. More will be said later by those who can speak with mastery. All that I can do is to give some passing impressions.

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**Agree That Church Has Social Responsibility**

One evening I heard in succession four masters in their departments of learning discuss why it was that the present capitalist order stands condemned by Christian principles. But this experience must have been enjoyed by others in other sections. There has been much hard thinking and candid speech. Of course, there were others who were not agreed that things as they are must be condemned outright by the Christian thinker; but the church, so far as it is represented here, is not disposed to exempt from judgment the present order. It is rather in the valley of humiliation that we are met. But little of our complacency is left.

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**America Well Represented**

The American delegation has made and will make its great contribution. If I mention only a few of the names of its spokesmen, it is only because space is too short to give more. Dr. Niebuhr, Dr. Adams Brown, Dr. Cavert have been among the speakers. Dr. Adams Brown was given the honor of a doctor's degree. The degree was also given to Dr. J. H. Oldham, an old Oxford man, and the master mind who has prompted and guided the research which has made this conference so much richer in its preparations than most conferences. There is less need to write of the American interest, because the American press has shown a real desire to report the proceedings and there are already plans afoot to carry forward the work of the conference in America when the delegates return. It has been a real pleasure, If I may add a personal note, to meet so many readers of this column.

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**Russian Choir Leads Music**

There is in Oxford a Russian choir which led the worship of the assembly at St.

Mary's. It was a moving experience to hear these voices singing as exiles may of the "waters of Babylon where we wept as we remembered Zion." The Orthodox Church has much to teach us of adoration.

St. Mary's has been the center of our worship. Here, where Latimer and Ridley were tried—here where Keble preached his sermon which began the Oxford movement—here where Newman preached his parochial sermons, which changed many lives—we have met day by day. There on Sunday afternoon Dr. Oldham led a service of intercession which many found to be the most helpful of all such services in their recollection. To give realism to the service he invited the chairmen of the sections one by one to put before us the subjects upon which they most desired our prayers.

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**Events Furnish Solemn Themes For Conference Thought**

But in these haunts of peace we have heard during the week many sounds from the world, which we are met to consider in the light of the Christian revelation. There is as yet no common mind in the Near East upon the Palestine commission report, which the government of this country has accepted in general terms. It is hopeless to attempt to satisfy all parties. The Jews will not readily give up Jerusalem—"what is Zionism without Zion?" There seems a patchwork look about the new map. Is not Jaffa, for example, to be in the Arab state? The powerful king of the Wahabis has not spoken very clearly, but the head of the Arabs, under whose rule the Arabs now will largely come, appears to favor it.

We hear of China from our Chinese friends, who are deeply moved even if they keep their Oriental calm of demeanor. It looks as if once more Japan were taking the occasion of trouble in Europe to make one step more into northern China.

It is in this world, of which tidings come to us, that this conference must find the occasions with which it has to deal.

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**Two Prominent Congregational Laymen Die**

The history of the church is not written entirely in church assemblies. Nor would it be a true picture to limit the story of the church to its corporate decisions. Two men died last week who were neither of them ecclesiastics, but busy men of affairs. But if I were asked where the strength of the Congregational churches in this land is to be found I might have said in the devotion of such men as Harry Keep of Birmingham and F. G. Bowers of London. Mr. Keep, a dear friend of mine, lived his long life in Birmingham. He was a justice of the peace and served on many councils, especially on that of Mansfield College, but the center of his life was in Carr's Lane, Birmingham, the church to which he gave all his fine powers of heart and mind. Dale, Jowett, Berry and Leyton Richards would all have said of him that a truer and wiser friend and counselor they never had.

Mr. F. G. Bowers was a great authority in finance and at one time was chief accountant to the labor ministry. Afterwards he was what is equivalent to chancellor of the exchequer to the London county council. But here again I think of him, whom I was proud to call my friend, as the tireless enthusiast for the London Missionary Society. The real ever present need of the church is for such lives.

EDWARD SHILLITO.

# Japanese Parties Back New Premier

**Prince Konoye Brings Political Peace To Nation—Labor Becomes More Active—Salvation Army Splits**

*(Correspondence from Japan)*

TOKYO, July 10.—While troubles brew abroad, Japan's own political waters are now much calmer than in recent months. This may be merely a lull before the storm of the next Diet session in late August. But it is the general opinion that we have in the new premier, Prince Konoye, the ablest and most balanced man in public life in Japan. As the scion of the Fujiwara family he is related by a thousand years of intermingled blood kinship with the imperial line. He is the protege of Prince Saionji, the last of the elder statesmen, and the protagonist of parliamentary government. And at the same time he has long been close to Baron Hironuma, the focal center of the rightist reactionary movements in the nation. He has also been president of the House of Peers.

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**Cabinet Represents Many Parties**

The make-up of the cabinet, too, covers a wide spread on the political spectrum, and it seems to maintain a fair degree of unity. The consummate skill of the new premier is seen in the very strong line-up of personalities who form this the nearest approach to a genuine national government in many years. General Sugiyama is one of the "Big Three" of the army; Foreign Minister Hirota is an ex-premier; Otani, who has now given up his orders, was the second ranking priest in the Buddhist heirarchy, while several others have been strong members of previous cabinets. There has been much adroitness in dealing with the parliamentary situation. One of the reforms the new government will attempt is the democratizing of the House of Peers and four peers were included in the cabinet. The lower house of the Diet must be persuaded to pass an unprecedented budget—and the system of parliamentary vice-ministers has been revived with the appointment of 24 members of the political parties. The growing Social Mass party was left without representation in this selection as being too far out on the left wing, but its leader, the veteran socialist, Isoo Abe, was chosen as a member of the powerful price fixing board.

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**Budget to Be Vastly Increased**

Warnings of the proposed budget have been given the public. It will call for over three billion yen, or an increase of a third over the present year, with approximately one-half going to military, naval and air expenditures. A five year plan has been proposed; and in order to support it without fatal inflation and currency collapse three financial principles are being laid down—foreign exchange is to be stabilized by gold shipments, the gold to be newly mined, industrial production is to be enormously increased, both by private capital and by government subsidy, and the supply and use of raw materials is to be balanced, presumably by larger developments in Manchukuo.

Measures for relief of the farmer have thus far failed to take form. But the industrial workers, under the spur of the manufacturing boom and the steadily rising prices are dealing with their own problem. In the first five months of the year there were 1229 labor disputes. Most of these were demands for increase in wages, and in most cases the demands were partially complied with. This marks a new stage in the morale of the Japanese machine worker.

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**Government Sponsored Cooperatives Gain**

The cooperative movement sponsored by the government now includes over six million members. It has just set up a department for education, the purpose of which is to link up the movement with schools, and with religious bodies. In many villages there are coming to be temple-centered programs for social, cultural and even economic betterment. This is a healthy challenge to the church, though the general Christian sentiment is one of watchfulness toward the governmental tendency to standardization and control.

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**Rift in Salvation Army Becomes Open Break**

The rift in the Salvation Army, referred to in last month's correspondence, has now gone on to an open break. A group of officers, representing the younger leaders, but themselves men of mature age and rank, demanded drastic changes in the Japanese organization. The revolt is definitely a nationalist movement, protesting against what is alleged to be a condition of subservience to the control of the foreign headquarters and command in London. Yet it is also a protest against the Salvation Army's military organization, with its uniform, its army terminology and its dictatorial system. Also it is a demand for more emphasis upon the religious aspects of the work, and less upon the social and relief phases. The recalcitrant officers have been dismissed or have withdrawn, and have now formed one more Christian denomination, the "Japan Gospel Evangelistic Association," modeled after the two branches of the Holiness Church.

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**Many Japanese Attending Summer Conferences Abroad**

Many international contacts are being kept up this summer. Mrs. Tsuneko Yamada Gauntlett is presiding as chairman of the Pan-Pacific Woman's Conference in Seattle. Forty student delegates have been sent to attend a meeting of the America-Japan Student Conference, held this year at Stanford University. Jochi University in Tokyo has sent a delegation to a Catholic student conference in Germany, and they are carrying greetings from the Japan Student Anti-Alcohol League to the students of Europe. The Girl Guides are represented at the world conference in England.

Simultaneous furloughs have taken home four of the foremost internationalists among the missionary community. Howard Hannaford, Gilbert Bowles, Ted Walser and T. T. Brumbaugh, together with their wives, will be missed in the F.O.R. and other peace circles in Japan. Mr. Brumbaugh's presence in the United States will furnish an opportunity for readers of his correspondence in The Christian Century during the past nine years to become personally acquainted with him.

CHARLES W. IGLEHART.

**4 BOOKS THAT FACE**
**Today's Problems**

***The Church Against the World***
By H. R. Niebuhr, Wilhelm Pauck, Francis Miller

A new note is being sounded in modernist American Protestantism. The younger men who are assuming leadership for the coming generation take up the new prophetic call. Three aggressive leaders are here agreed that American Protestantism, if it is to survive, must set itself against a secularized world and become again a free witness to the universal truth of Christianity.
$2.00

***The Fate of the Family***
By Arthur E. Holt

Many books have been written about the strains and infelicities of marriage today, but none from the point of view here adopted: that the continuance of the family is not a problem for the psychiatrist but for the religious leader and the statesman. Dr. Holt compares marriage in America with the institution as it is known in Asia and Europe. While he defends our "democratic" and "romantic" ideals of marriage, he shows how recent developments in our society threaten what is our basic institution.
$2.00

***Religion Renounces War***
By Walter W. Van Kirk

In a world again periled by war these sturdy pronouncements of the churches ring with new meaning. Dr. Van Kirk, a secretary of the Federal Council, tells the dramatic story of what each of the denominations has set forth as its convictions on war. Every minister would do well at this time to enlighten his congregation as to just how their own denomination stands on this question.
$2.00

***Varieties of American Religion***
By Charles S. Braden, Editor

A cross-section of religion in America today—this symposium in which representative exponents of 17 distinctive types of thought discuss and answer the question, What is the goal of religion and how is it attained? Protestantism — Orthodox, Liberal and Radical; Roman Catholicism; Ethical Culture; Christian Science; Judaism; Barthianism; Humanism—these are among the types of religion treated. $2.00

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# Liberals Win in Canada Province

**British Columbia Returns Party to Power—Socialists Hold 7 Seats—Health Insurance Issue**

*(Correspondence from British Columbia)*

VANCOUVER, July 1.—A provincial election was held on June 1, in which the Liberal party, under Premier T. D. Pattullo, was returned to power. In the previous election of 1933 the Conservative government had been annihilated, the Liberals had secured an overwhelming majority, and the Cooperative Commonwealth Federation (C.C.F.), a newly organized party of the left, whose official platform is state socialism, had entered provincial politics for the first time and had secured seven seats, to become the official opposition. The leader of the C.C.F. in the house was Rev. Robert Connell of Victoria, a retired Anglican clergyman, whose character and integrity commanded the respect of both political friends and foes.

In the intervening years a split has occurred within the ranks of the C.C.F. between the extremer elements led by Dr. Lyle Telford, and the more moderate followers of Mr. Connell. Mr. Connell and three other members of the House withdrew from the C.C.F., and formed a new party, the Social Constructives. Their platform in the recent election amounted to an appeal for honesty and integrity in government, and the removal of glaring abuses. They failed to win a single seat, and Mr. Connell has since announced his retirement from politics.

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### Socialist Party Weakened By Defection

Though this split seriously weakened the C.C.F., their constant and vigorous campaigning brought success to seven of their candidates on June 1, practically all of them being in the industrial and agricultural areas about Vancouver. The Conservatives, though they had no seats in the last legislature, elected eight candidates, and became the official opposition. In a house of 48 members the standing of the three main parties is as follows: Liberals, 30; Conservatives, eight; C.C.F., seven. It is interesting to note that 151,476 votes elected 30 Liberal candidates; 117,639 votes, eight Conservative candidates; and 113,761 votes, seven C.C.F. candidates.

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### Health Insurance Vital Issue

Dr. George M. Weir, socially-minded provincial secretary and minister of education, who left his post as head of the faculty of education in the University of British Columbia to enter politics in 1933, has introduced a number of progressive reforms, including minimum wage laws, revision of the school curriculum to meet the needs of scholars who are not suited by a purely academic training, launching of vigorous campaigns for health improvement, and the provision of recreation centers, under expert leadership, for unemployed youth. Dr. Weir introduced a provincial health insurance act to cover all whose income is $1,800 a year or less. The bill became law, but determined opposition of the provincial medical association prevented its being put into operation. Premier Pattullo's way out of this impasse was to hold, along with the election, a plebiscite on the question, "Are you in favor of a comprehensive scheme of health insurance progressively applied?" While all profess to favor the general principle of health insurance, many took this to be a clever way of committing the province to the present Health Insurance Act, and were unwilling to vote carte blanche to the government. Affirmative answers were in the majority in nearly every constituency, although the opposition was considerable. Total figures for the province show a 60 per cent affirmative vote, and a 40 per cent negative vote. Dr. Weir is determined to see the issue through, though the Liberal cabinet is not solidly behind him.

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### Catholic Archbishop Supports Health Measure

The churches generally endorsed the principle of health insurance, as they have done for years, and some of them urged ministers to appeal to their congregations to vote "Yes" on the plebiscite. An interesting example of the attitude of the Roman Catholic Church on social questions is seen in the action of Archbishop W. M. Duke of Vancouver. On May 16 after the morning service Archbishop Duke addressed the congregation of Holy Rosary Cathedral on matters of public interest. He warned his people against the Canadian Youth Congress which was about to hold its second annual session in Montreal. This congress embraces all youth groups in the country, church Young People's Societies of the major Protestant denominations, Y.M.C.A. and Y.W.C.A. groups, and radical political groups. Archbishop Duke said: "This is an organization which we have reason to suspect of being leftist. I therefore take this occasion to warn you against this organization and against other such clubs who claim that their object is world peace." Referring to health insurance the archbishop declared that it is approved in principle by everyone, that objections could be overcome by a sincere government, and that all those who approved of it in theory should endorse the forthcoming plebiscite lest the subject be dropped in this province.

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### United Church Conference In Social Justice Appeal

The British Columbia Conference of the United Church of Canada met in Victoria, May 18-24. Dr. Willard Brewing of St. Andrew's-Wesley United Church, Vancouver, was elected president. Two general council officers were present, Dr. Robert Laird, the general treasurer, and Dr. Gordon A. Sisco, the newly appointed general secretary. Both were well received. Dr. Sisco, hitherto unknown in the west, made a deep impression with his vital and stimulating series of devotional addresses. H. H. Stevens, member of the dominion Parliament, addressed the lay association, on "Why Not Try Christianity?" He strongly reasserted the Christian doctrine of stewardship as applicable to all ownership and control of wealth. He declared that the church needs men in its pulpits who would say to the general secretaries of the church: "Do not go only with your subscription books to industrial leaders asking for large subscriptions to support your missions, but go with

the sworn testimony in your other hand, of girls who make dresses for six cents apiece, and of girls who toil long hours on small pay and when they get home fling themselves upon their beds in sheer exhaustion."

* * *

### Closer Union Proposed For Baptists

The Baptist Convention of British Columbia elected as its President Rev. Nelson Harkness, provincial secretary of the British and Foreign Bible Society. A proposal for greater centralization in the Baptist Union of Western Canada was approved. The proposal is to establish headquarters of the Baptist Union of Western Canada in Edmonton, Alberta, with two full time officers, a general secretary, and a young people's secretary; to abolish the four provincial conventions whose boundaries coincide with the boundaries of Manitoba, Saskatchewan, Alberta and British Columbia, and to replace them with a larger number of smaller district associations. Representatives of the four provincial conventions are now meeting in Regina, Saskatchewan, to decide the matter.

G. P. McLEOD.

## The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

### Anna

(Russian Dialog, English Titles) (Amkino) Romantic Soviet spy thriller of some appeal. Interesting story but acting and direction uneven. Many naïve, staring close-ups which slow up action. Some striking photography and some very bad. Obvious propaganda glorifying Communist party.

For A: Fair. For Y: Little value. For C: No.

### Armored Car

(Robert Wilcox, Judith Barrett, Irving Pichel) (Univ) Lively, suspenseful picture showing operation of armored cars which transport payrolls and bank funds, and crooks who plot holdups. Hero joins gangsters when discharged from service and exposes them in thrilling climax. Informative aspects chief value.

For A: Ordinary. For Y: Perhaps. For C: Too exciting.

### The Road Back

(R. Cromwell, John King, et al.) (Univ) Notable production, stirringly, impressively depicting futility, horror and tragic by-products of war. Unfortunately, ill-conceived buffoonery and slapstick blur the impelling poignancy of author's theme—the maladjustment of soldiers to civilian life.

For A: Excellent. For Y: Mature. For C: Not for them.

### Roaring Timber

(Jack Holt, Grace Bradley) (Columbia) Melodrama with time-worn theme. Hard-working hero, a lumber-boss, overcomes all obstacles, despite heavy villainy, to meet deadline date set by contract. Some lovely scenery and interesting glimpses of logging operations, but elementary stuff.

For A: Mediocre. For Y: Poor. For C: No.

### San Quentin

(Pat O'Brien, Ann Sheridan) (Warner) Army-hero, appointed prison yard captain to replace brutal predecessor, tries policy of fairness and understanding in handling of men, but double dealing starts trouble, leading to grim climax. Fairly interesting, strong in spots and not always convincing.

For A: Good of kind. For Y: Perhaps. For C: No.

### Topper

(Constance Bennett, C. Grant, Roland Young) (MGM) Hilarious, well-acted, sophisticated, and preposterous fantasy, with clever trick photography to carry out preternatural theme of gay, irresponsible pair whose whimsies are continued by their spirits after car crash. A novelty—overlong and overdone in spots.

For A: Amusing of kind. For Y: Perhaps. For C: No.

### Wild Money

(E. E. Horton, Lynne Overman) (Para) Rather different and well told newspaper story with amusing comedy and much character interest. Fine performance by Horton as penny-pinching auditor on paper who is thrust into reporter's job in kidnaping case, and proves his efficiency and heroism.

For A: Amusing. For Y: Good. For C: Probably amusing.

### You Can't Beat Love

(Preston Foster, Joan Fontaine) (RKO) Well acted trivia. Wealthy playboy hero digs ditches in top hat and tails, indulges in other whimsies on "dares," including running for mayor. Exposes crooked henchmen of honest incumbent, then graciously withdraws so latter may be reelected.

For A: Hardly. For Y: Fair. For C: Doubtful interest.

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